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bound with the December (No. 4) issue of each volume.*

IN MEMORIAM

On September 11 in Milan, Italy, Archbishop Edwin V. O'Hara died. THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY has lost its greatest friend, advisor, and benefactor. Archbishop O'Hara has been our Honorary President since 1939. He succeeded Bishop Le Blond of Saint Joseph, Missouri, who was our first Honorary President.

The story of the life and the achievements of this great leader have been published in both the Catholic and secular press. He was ordained a Priest of God in 1905, and only a year ago celebrated his Golden Jubilee in the Priesthood.

In this short notice we will not try to enumerate his accomplishments. He gave his life and his all in the work of the apostolate. The field of labor was his first love but the plight of the farmer beckoned him. He founded in 1923 the Rural Life Conference. His pioneer efforts and the success of the Confraternity of Christian Doctrine will make thrilling chapters in his biography. As Episcopal Chairman he aided in the new translation and revision of the New Testament. Under his direction the famous Baltimore Catechism was enlarged and revised. He gave his time and talent to the liturgical movement and was on his way to Assisi for the International Liturgical Conference when God called him home.

We of THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY knew Archbishop O'Hara as a leader and a scholar, but even more we knew him as an advisor and a friend. He realized the need of trained Catholic social thinkers, and many times at our yearly conventions he challenged us and encouraged us.

We will miss his kindly presence at our meetings. We will miss his advice and support. Certainly his death brings a sense of loss to the Church, his beloved country, and his friends. We have not forgotten him in our Masses and prayers, nor shall we. A requiem for him will be said during our convention in Milwaukee.

We are grateful to God for the gift of this simple learned man who for eighteen years led us on. Let us pray that God will give us another leader like unto him.

The Roots of American Educational Sociology

The rapid growth of all types of teacher training institutions during the present century challenged those institutions to give something tangible to their students in a course in *how* to teach and *what* to teach. The first was offered by Educational Psychology, which had become for many educators a panacea for directing educational processes. But the problems of *what* to teach and the relationship between method, content, and social utility of educational processes remained unsolved. The breakdown of the traditional classical curriculum also challenged leaders of education in regard to curriculum standards and content. In 1912, Irving King stated definitely that

The processes of learning in the individual are conditioned to a large extent by the social environment in both within and without the school, and this would seem to warrant approaching education psychology, in part at least, from the point of view of social psychology. Furthermore, there is a growing recognition that the end of education, state it how we may, must for one thing take account of the fact that the child is, and probably will continue to be, a member of society, and his efficiency as an individual will almost inevitably be measured by social standards of some sort . . . the development of the modern sciences of sociology and social psychology have furnished the principles for a broader science upon which educational theory and practice could be built.¹

The educational philosophy upholding the importance of Social Education in American democracy has been restated frequently since 1912 and has come to be closely identified with what passes not only for Educational Sociology but also for the "progressive movement in education." Some of the most influential advocates have been F. L. Finney,² C. A. Ellwood,³

¹ King, *Social Aspects of Education* (New York: The Macmillan Co., 1912), pp. 1-2.

² F. L. Finney, "Sociological Principles Fundamental to Pedagogical Method," *Educational Review*, LV (1918), 91-110.

³ C. A. Ellwood, "Reconstruction of Education Upon a Social Basis," *Educational Review*, LVII (1919), 91-109.

D. Snedden,⁴ F. Bobbit,⁵ R. L. Finney,⁶ J. K. Hart,⁷ J. A. Kinneman,⁸ Ira Woods Howerth,⁹ and others. All these works, in general, tend to call upon Education to save the world and propound the thesis that the teaching will bring quick improvement to society. They represent a movement promoting social reconstruction through the schools and set forth the task and goal of a social philosophy of Education.¹⁰

SYSTEMATIC EDUCATIONAL SOCIOLOGY

During the time that a discussion of the dominant concepts of educational philosophy were claiming the interests of some educators, others were introducing courses entitled "Educational Sociology" and "Sociology for Teachers." In 1898, E. A. Ross gave a course in "Sociology for Teachers" at Leland Stanford Junior University and in 1901, David Snedden offered in the Educational Department of the same institution, a course entitled "Education and Society."¹¹ In 1902, G. Stanley Hall announced a course at Clark University, "Sociology of Education."¹² In 1906, the first course offered in the University of Virginia in Sociology was entitled "Educational Sociology."¹³

⁴ D. Snedden, "Sociology As Basic Science to Education," *Publication of the American Sociological Society*, XVII (1922), 101-114.

⁵ F. Bobbit, "Education as a Social Process," *School and Society*, XXV (1925), 453-459.

⁶ R. L. Finney, *A Sociological Philosophy of Education* (New York: The Macmillan Co., 1932), the central idea is the "telic" function of education, but Finney also projects against a substantial background of sociology the limitations (as well as the possibilities) of sociology.

⁷ J. K. Hart, *A Social Interpretation of Education* (New York: Holt, 1929), *Mind in Transition* (New York: Covici-Friede, 1939), an eloquent plea for humanitarian science as the instrument of social reconstruction.

⁸ J. A. Kinneman, *Sociology and Education* (New York: the Macmillan Co., 1932).

⁹ I. W. Howerth, *The Theory of Education* (New York: The Century Co., 1926), a "philosophy of education as derived from the process of organic, psychic, and social evolution."

¹⁰ See I. L. Kandel, "Education and Social Change," *Journal of Social Philosophy*, I (October 1935), 23-35.

¹¹ F. L. Toman, "The Study of Sociology in Institutions of Learning in the United States," *American Journal of Sociology*, VIII (1902), 85-121.

¹² *Ibid.*, 101.

¹³ L. L. Bernard, "Some Historical and Recent Trends of Sociology in the United States," *Southwestern Political and Social Science Quarterly*, IX (1928), 283.

In 1907 and in 1908, Henry Suzallo listed and offered the first course in Educational Sociology in Teachers College, Columbia University.¹⁴ It is believed by most students of Educational Sociology that Gillette first used the term in the Valley City Normal School, North Dakota, prior to 1908.¹⁵ Suzallo stated in 1913 that "the purpose of an educational sociology is, in a specialized and scientific way, to investigate and reveal the social facts and laws upon which educational theories and practice must in large part rest."¹⁶ These courses rapidly multiplied, and in 1910, F. S. Chapin found that 11 higher institutions of learning offered a discussion of "Education" in their respective courses in Sociology.¹⁷ By 1914, Gillette found that 14 "Educational Sociology" courses were given in American higher institutions of learning and concluded:

A new branch of sociology is taking shape. This may be called Educational Sociology or the Sociology of Education. In its best form it attempts to make a synthesis of principles which arise from a study of the genetic and current objective conditions of social life and of the socio-psychic processes with a view to applying them to the determination of a course of study and to certain phases of school management. . . . Relative to the objective aspects of education, the sociology of education would hold the same relation to general sociology that, in the subjective aspects of education, educational psychology now holds to general psychology.¹⁸

The academic history of Educational Sociology has been traced systematically by Payne,¹⁹ L. O. Lantis,²⁰ C. B. Moore,²¹

¹⁴ H. Zorbaugh, "Educational Sociology," *American Journal of Sociology* XXXIII (1927), 444.

¹⁵ F. R. Clow, "The Rise of Educational Sociology," *Journal of Social Forces*, II (1924), 332-337.

¹⁶ *Cyclopedia of Education*, V, 361.

¹⁷ F. S. Chapin, "Report on the Questionnaire of Committee on Teaching," *American Journal of Sociology*, XVI (1910), 774-793.

¹⁸ J. M. Gillette, "Report of the Committee on Sociology in the Training of Teachers," *Publications of the American Sociological Society*, 1917, IX (1914), 176-183.

¹⁹ E. G. Payne, "Educational Sociology in City Training Schools," *School and Society*, IX (1919), 212-216.

²⁰ L. O. Lantis, "Educational Sociology in Normal Schools," *Ibid.*, XVI (1926), 669-672.

²¹ C. B. Moore, "The Aims, Contents, and Methods of a General Course in Educational Sociology," *Education*, XLV (1924), 158-170.

H. Lee,²² Henry J. Jeddelloh,²³ A. O. Bowden,²⁴ and D. H. Kulp.²⁵

Educational Sociology was initiated by Payne in 1916 and reported on by him in 1919 in the City Training Schools Section of the Department of Superintendence of the National Education Association. Subsequent surveys of Educational Sociology courses, and especially that analyzing 49 required and partially required courses in Educational Sociology, as reported by 45 institutions engaged in teacher-training throughout the United States, showed that a majority of these courses met for 3 hours per week and had no subject-matter prerequisites.²⁶ Most of the aims indicated for required and partially required courses in Educational Sociology stressed understanding and knowledge. The five leading aims (in order of frequency) related to understanding the role of the school as an instrument of social progress, the meaning of democracy, understanding social problems, understanding school-community relations, and the use of techniques of research and critical thinking. In recent years, greater emphasis has been placed upon the meaning and application of democracy to education. School-community relationships and the teacher's role in the community have been receiving greater emphasis and more specific statements. Almost half of the topics in current Educational Sociology include reference to Education (as compared to the 75% in 1926 that could not be distinguished from Sociology topics.) A

²² H. Lee, *The Status of Educational Sociology in Normal Schools, Teachers Colleges and Universities* (New York University Press Book Store, 1928).

²³ Henry J. Jeddelloh, "Status of Educational Sociology in the State-Approved Teacher Training Institutions of Ohio," *Science Journal*, I (May 1929), 21-31.

²⁴ A. O. Bowden, "The Influence of Sociology in Education for Teachers," *Journal of Educational Sociology*, XXI (January 1931), 272-278.

²⁵ D. H. Kulp, "History of Educational Sociology," Chapter XXV, 548-568, in his *Educational Sociology* (New York: Longmans, Green, 1933), a revised treatment of the subject published in G. Lundberg, Nels Anderson & Read Bain, *Trends In American Sociology* (New York: Harper, 1929).

²⁶ G. S. Harrington, "An Analysis of Courses in Educational Sociology with Proposed Changes," *The Journal of Educational Sociology*, XXII, 4 (December 1948), 259-275. See Also: Harrington, "Educational Sociology As A Factor in the Training of Teachers" (unpublished Doctor of Education dissertation, School of Education, Stanford University, 1947); Harvey Lee, *The Status of Educational Sociology In Normal Schools, Teachers Colleges, and Universities* (New York: New York University Book Store, 1928); J. T. Landis, "The Sociology Curriculum and Teacher Training," *American Sociological Review*, XII (1947), 113-116.

greater emphasis is given today upon topics involving school-community relationships. Other topics receiving greater emphasis than comparable topics in 1926 are: "pressure groups, public opinion, propaganda, and education," "intercultural education," "leisure, recreation and education," "health and education," "crime, delinquency, and education," and "occupational trends and their educational implications." A majority of the courses reported in Educational Sociology require textbooks, the most popular having been Francis J. Brown's *Educational Sociology*. Compared to 1926, instructors today indicate a greater amount of training in Education than in Sociology or Educational Sociology; only half of them indicate major or minor study in Sociology or Educational Sociology in the work for their higher degrees.

Of the 24 topics submitted by two or more instructors who feel what topics should be especially stressed in the next decade, the 11 with the highest frequency are: "the community and the school," "democracy and education," "intercultural education," "pressure groups, public opinion, propaganda, and education," "international education," "education and the family," "crime, delinquency, and education," "leisure, recreation, and education," "social and economic stratification and education," "the social functions of the school," and "population trends and their educational implications."

THE FUNCTIONAL SCHOOL OF EDUCATIONAL SOCIOLOGY

With the foundation of the *Journal of Educational Sociology* (1927) and the appearance of E. G. Payne's *Principles of Educational Sociology*,²⁷ a different conception of the scope and method of Educational Sociology was introduced. Payne's definition of this field was:

Educational Sociology seeks to explain the social forms, social groups, and social processes — that is, the special relationships in which or through which the individual gains and organizes his experiences or behavior — in their relation to the school as a co-ordinating agency.²⁸

From this standpoint, "Education is the consciously controlled

²⁷ E. George Payne, *Principles of Educational Sociology — An Outline* (New York: New York University Press, 1928), followed by *Readings in Educational Sociology* (New York: Prentice Hall, 1933 and 1934, 2 vols.)

²⁸ Payne, *Readings*, I, 22.

learning process in which the situations are definitely manipulated for purposes of producing behavior changes,"²⁹ and

Education is a process by which behavior changes are made in individuals or groups. This concept of education implies that changes are made in behavior through the acquisition of habits, knowledge, and attitudes, but the emphasis in this definition is placed upon behavior because of our desire to be objective. This definition also involves not only changes in individual behavior but likewise changes in group behavior; that is, changes in the behavior patterns that characterize the group.³⁰

Sociology involves research into the cultural and social backgrounds, both as their effect upon the developing personality and the extent to which they must be taken into account in the construction and operation of an educational program.

It includes a factual analysis of personality growth and development as influenced by all the agencies of education, both informal and formal. In this objective study, it recognizes the contributions of the subjective approach through philosophy and the individualistic emphasis of psychology, but is primarily concerned with a third approach: the influence of cultural and group factors upon personality and social control. This aspect of education has been almost if not completely neglected in the program of education, even in our most progressive schools. No understanding of the educational process is possible without an evaluation of the relative effect, more or less scientifically determined, of all the situations that impinge upon the individual in his group contacts, whether those are in school, in the family, in the neighborhood, in the community, or in other situations to which the individual is exposed. While philosophy and psychology involved the situation as here conceived, they have neither the technique nor the function to deal with them as required in the complex educational process. The problem of education in modern society requires a socio-scientific approach for its solution which only sociology is in a position to make. We regard this as the most important contribution to be made to education at the present time.³¹

It is obvious that this functional definition of Educational Sociology differs from the conceptions held by leaders of the Philosophical and the Applied School. It states that the scope

²⁹ Payne, *Readings*, II, 4.

³⁰ Payne, "Sociology and Education," *The Journal of Educational Sociology*, XII (February 1939), 324.

³¹ Payne, *Journal of Educational Sociology*, XII (February 1939), 325.

of the subject includes all social relationships through which the individual gains and organizes his experiences, that the starting point of the subject is social behavior, and that the method is scientific.³² Inasmuch as the stimulation of social behavior is initiated in the environment, the matter of the control of the educational environment takes on supreme importance. So defined, Educational Sociology can approach its problems by using the findings of other sciences, rather than by merely utilizing philosophical concepts. The older concepts of imitation, suggestion, consciousness-of-kind, social control, and social processes, which furnished important historical background for the development of the early schools of Educational Sociology are still useful; but they have been replaced by inductive principles drawn from sociological research. There is a place for the Philosophical School in the interpretation of the inductive data that the Functional School aims to produce. There is, also, plenty of opportunity for the Applied School to utilize the scientific findings of the Functional School in the various educational situations.

For the Functional School, the more important functions of Education are: (1) assimilation of traditions; (2) the development of new social patterns; and (3) the creative role of education. While the Educational Sociologist is primarily interested in the first two functions, the third is more or less a matter of guess-work; the first two promote research, experiment, and scientific conclusions; and hence, the procedure may be scientifically determined.

Around the thirties, Payne had around him, at New York University, a group of sociologists and educational sociologists, who emphasized particularly the problems in community co-ordination (F. J. Brown, F. M. Thrasher), problems in community backgrounds (Brown, Thrasher, Roucek), problems in public health and social work (R. K. Boardman), and the sociological clinic (Harvey Zorbaugh). With the resignation of the late Payne from his position as Dean of the School of Education of New York University, the more ambitious work of these men has slowed down, especially due to the departure of Brown for the American Council of Education. Although the *Journal of Educational Sociology* is still being published, much of its

³² For a summary of the recent development of this point of view, see: "Contributions of Sociology to Education," *Journal of Educational Sociology*, XII (February 1939), 321-384.

editorial work seems to be uncertain as to what is exactly Educational Sociology; frequently its contributions belong to the field of pure Sociology or Education.

At any rate, the more specific areas of Educational Sociology can be summarized from the table of contents of Payne's Readings: (1) Educational Sociology: Its History, Need, Meaning, Field, and Functions; (2) The Relation of Educational Sociology to Sociology, Educational Psychology, and Education; (3) The Development of Personality; (4) The Accumulation of Culture and Education; (5) Social Changes and Education; (6) The Family as an Educational Agency; (7) Education and Activity Groupings of Children; (8) The Community and Education; (9) Social Tension and Education; (10) The School as a Social Agency; (11) The Expanding Functions of Education; (12) The Expanding Function of Education — Health Education; (13) Civic Education; (14) Character Education; (15) Adult Education; (16) Vocational Education and Vocational Guidance; (17) Special Education; (18) Creative and Progressive Education; (19) The Means of Education — the Curriculum; (20) The Sociology of Method; (21) Child Guidance; (22) The School Organization; (23) Measuring the Results of Education; (24) Sociological Research and Education.

RECENT TEXTS IN EDUCATIONAL SOCIOLOGY

In recent years, not many textbooks in Educational Sociology have appeared, and, especially after World War II, D. H. Kulp's work "constitutes an exhibit of the ways in which sociology as a special social science may apply its technics to educations of various kinds for wide varieties of types and groups of persons, youths, and adults."³³

Kulp defines and illustrates fundamental sociological concepts (human nature, wishes and attitudes, personality, social interaction), applies sociological analysis to educational agencies, processes and objectives; and indicates the methodological technics of sociology whereby educational problems may be more clearly and adequately defined and attacked: "The emphasis throughout is therefore placed not upon philosophy, nor on theory, but upon the sociological methodologies most pertinent to and potent for the development of a science of educa-

³³ D. H. Kulp, *Educational Sociology* (New York: Longmans, Green, 1933), xi.

tion."³⁴ A functional sociological approach is also presented by R. L. Finney and Leslie D. Zeleny and A. L. Cook. Cook was interested in the field of school and community relations — types of American community life, child-shaping influences (family life, play groups, gangs, school, children who work, youth on the road, motion pictures, radio and reading, race relations and religion), and the role of the teacher and the school in the community.³⁵

Cook was more successful with his presentation of case problems within the community framework than Roucek's symposium which, prepared by more than 25 leading educational sociologists of the pre-war period, stressed that Educational Sociology was one of the supporting pillars of education and after analyzing the basic social and educational process, made specific presentations of the various aspects of education in relation to social control.³⁶

Probably the most popular textbook in the American market has proved to be Francis J. Brown's *Educational Sociology*,³⁷ which regards Education as one of the fields of applied Sociology, and uses an interaction approach for the relation between individuals and groups, and between the school and other social groups. Cook's revision of *Community Backgrounds of Education* featured mainly the community frame of life and problems to school problems and teacher education.³⁸

The viewpoint that "educational sociology cannot be a pure science; it must be applied to the control of Education," was reiterated again by Leslie Zeleny.³⁹

Prior to the more recent emphasis by Sociologists and Social Psychologists on the development of personality, several Educational Sociologists presented the entire process of socializing a child as the main area of their interest, stressing the ways in

³⁴ R. L. Finney and L. D. Zeleny, *An Introduction to Educational Sociology* (Boston: D. C. Heath, 1934).

³⁵ A. L. Cook, *Community Backgrounds of Education* (New York: McGraw-Hill Book, 1938).

³⁶ Joseph Roucek and Associates, *Sociological Foundations of Education* (New York: T. Y. Crowell, 1942).

³⁷ Francis J. Brown, *Educational Sociology* (New York: Prentice-Hall 1947).

³⁸ L. A. Cook and E. F. Cook, *A Sociological Approach to Education* (New York: McGraw-Hill, 1950).

³⁹ Leslie Zeleny, "The Sociological Curriculum," *Journal of Educational Sociology*, XIII (1940), 453-461; "New Directions in Educational Sociology and the Teaching of Sociology," *American Sociological Review*, XIII (1948), 336-341.

which the social group affects the individual (Ellwood, Smith and Francis J. Brown.) The leadership of this school was taken by Brown and encompassed not only the whole area of applications of Sociology to Education but also proclaimed that "Educational Sociology is inclusive also because it is not concerned with aspects of any given field which do not condition personality development."⁴⁰ Robbins' book was devoted to almost the same type of analysis, with its stress upon the study of personality development in the family, the school, and the larger community.⁴¹ Moore and Cole co-operated in bringing out *Sociology in Educational Practice*,⁴² with the aim to "describe and analyze educational policies and procedures and to improve educational practice by bringing together, for the teacher and others, significant sociological data and principles which are applicable to educational practice and which are indicative of what educational policies and practices might be" (p. vii). The chapters here already indicate the changing problems of the post-war decade, the problems of the economic system, the increased leisure, the democratic ideology, class structure, "Education in the International Setting," etc.

Bottrell's *Applied Principles of Educational Sociology* and his "reader and casebook" represent an attempt to analyze and make explicit the purposes, functions and activities of Education in the community setting.⁴³ They are organized around a set of principles designed to explain the relationship between society and the school; the principles are then given implementation by what the author terms the "best" practices; numerous projects, activities and investigations are suggested to provide what is called "reality practice situations."

The latest textbook attacking the field has been that of Brookover, who claims to have made an ambitious attempt, although not always successful in execution, to write a "different" text: "In contrast to previous texts in educational sociology, this volume seeks to use the tools of sociology and social

⁴⁰ Brown, *op. cit.*, p. 36.

⁴¹ Florence G. Robbins, *Educational Sociology*, (New York: Henry Holt, 1953).

⁴² C. B. Moore and W. E. Cole, *Sociology in Educational Practice* (Boston: Houghton Mifflin, 1952).

⁴³ Harold R. Bottrell, *Applied Principles of Educational Sociology; A Reader and Casebook in Educational Sociology* (Harrisburg, Penn.: The Stackpole Co., 1954).

psychology in analyzing the educational system and process."⁴⁴

The most recent textbook in this field has been the collection of readings by William O. Stanley and others.⁴⁵ The purpose was "to acquaint the student with the social forces that influence education and the ways in which the educational enterprise is affected by them." The selections are grouped under the chapter headings covering the school as a social institution, the school and the structure of the community, American ideals and conflicts and the social function of the school, social aspects of school organization and pedagogical method, and the social aspects of the teaching profession. Unfortunately, the selections are not always too happy; one wonders why four co-editors were needed and why so many areas of Educational Sociology have been left out.

This last work already represents the latest drift toward descriptions of the place of Education in the community and in the society generally. Following this recent development, several rural sociologists have delineated rural communities and neighborhoods in relation to high-school and elementary-school attendance. To the same category belong the growing number of analyses of the function of the school in the status structure of the local community (Warner, Hollingshead, Stendler, etc.).⁴⁶

JOSEPH S. ROUCEK

University of Bridgeport, Bridgeport 4, Conn.

⁴⁴ Wilbur B. Brookover, *A Sociology of Education* (New York: American Book Co., 1955). Without crediting similar efforts in that direction by Roucek and others, in defining Sociology of Education, on the basis of his "Sociology of Education: A Definition," *American Sociological Review*, XIV (1949), 407-415, Brookover is unacquainted with a similar survey, Chapter 22, "Some Contributions of Sociology to Education," pp. 793-833, in Barnes-Becker-Becker, *Contemporary Social Theory* (New York: D. Appleton-Century Co., 1940), and with A.K.C. Ottoway, *Education and Society* (London: Routledge & Kegan Paul, 1953).

⁴⁵ William O. Stanley, B. Othanel Smith, Kenneth D. Benne, and Archibald W. Anderson, Eds., *Social Foundations of Education* (New York: The Dryden Press, 1956).

⁴⁶ W. L. Warner, R. J. Havighurst, and M. B. Loeb, *Who Shall Be Educated?* (New York: Harper, 1944); A. B. Hollingshead, *Elmtown's Youth* (New York: John Wiley, 1949); Celia B. Stendler, *Children of Brasstown* (Urbana: University of Illinois Press, 1949). The pertinent literature in this area can be found also in "The Social Framework of Education," *Review of Educational Research*, XIX, (February 1949).

The Concepts of Status and Role in Anthropology: Their Definition and Use

Paper delivered at the Seventeenth Annual Convention of the American Catholic Sociological Society, December 28-30, 1955, Philadelphia, Pa.

When Shakespeare said,

"All the World's a stage,
And all the men and women merely players,
They have their exits and their entrances;
And one man in his time plays many parts,"

we were presented with one of the first and most cogent definitions of status and role. Let us examine, then, the contributions of anthropologists to see if, in a scientific milieu, they have done as well in their conceptualizations of social relationships.

We may begin our discussion with Linton. His was one of the first systematic attempts to define status and role in *The Study of Man* (1936). He defines status as, "a position in a particular pattern," an abstraction from social reality (p. 113). The patterns he refers to are "patterns of reciprocal behavior." He cautions us not to confuse behavior with status, since status describes a social position defined in terms of expectations by others and by self (pp. 257-8). Status in this sense is the result of norms of behavior which make expectation possible. Status, then, "is simply a collection of rights and duties." Status must be differentiated from the individual or the incumbent of the status. Anyone may occupy a status, a fixed social position, if he is able to perform the role which goes with the status.

The role, in Linton's usage, is the "dynamic aspect of a status." He says: "When he puts the rights and duties which constitute the status into effect he is performing a role" (p. 114). Now every individual participates in a number of different patterns of behavior in relation to other individuals who may have different statuses. This means that on the individual converge many statuses with a concomitant number of roles. These may and may not be in conflict with one another. The sum total of all these roles is *the role*, which determines what he does in relation to the total society and what he can

expect from it. For example, a person occupies the status of king, and is expected to act accordingly in a predictable patterned way. In this manner, the ideal patterns provided by culture become significant to the individual, and become models for organizing behavior.

These statuses which each culture provides, says Linton, tend to create a dilemma: on the one hand, one is either born into a status category or is trained early for a status category; on the other hand, individual potentialities are never alike. Societies resolve this dilemma through the ascription of statuses, by far the most numerous, which are highly predictable, and achieved statuses which may be acquired through training and competition.

In addition to these kinds of statuses, Linton adds another set of status distinctions: active and latent (1945, p. 78). This useful distinction points out that even though a person may hold several statuses, generally he has to act in the role of only one status at a time while the other statuses are latent. When an individual is forced to take on several statuses at the same time conflicts may arise to the incumbent because the roles may be oriented towards opposing ends. This can be the source for individual maladjustment if not resolved.

Gillin (1948) and Hoebel (1949) largely use Linton's concepts of status and role. Gillin, however, makes the additional distinction in terms of the source of status (pp. 346-7). "Derived statuses" are of two kinds: (1) those which one obtains by virtue of being a member of a certain group such as the clan, or band, and (2) "distinctive statuses," which arise from the position an individual holds inside an organized group, such as the chief and commoner. "Independent status," in contrast to the first two, is an achieved, recognized position in the social system, such as the hero, or the "good fighter" among Plains Indians. Independent statuses are not due to membership in a particular section of a society, but are common to the whole social system.

Hoebel introduces another dimension for differentiating statuses on the bases of universality and non-universality, which may be used to cross-out all the status and role categories already mentioned above (1949: pp. 289-90).

Another useful definition put by Linton in 1936 developed in 1945 and re-examined in the 1949 Wenner-Gren *Symposium*

on Culture and Personality is his concept of the "status personality." The status personality is the set of expectations which individuals have of the incumbent in a certain social position. It must be differentiated from the "real" or basic personality for the two are not necessarily in agreement (pp. 169-70).

While Linton proceeds essentially from the concept of status and works out the role component from the identification of status, Slotkin (1950) seems to have proceeded the other way around. Slotkin is a systematizer who, perhaps unfortunately, has not been taken too seriously. Slotkin makes these concepts explicit, while they are implicit with most anthropological descriptions of social systems.

Roles, to Slotkin, are the products of social differentiation (p. 90) defined as categorized sets of customs, parts individuals play in society. It is a category of more or less similar sets of actions performed by many individuals (p. 94). Slotkin says, "every culture regulates . . . behavior by establishing customary relations between those roles upon whose interaction the society depends for certain adjustments, and determining the customary kinds of interaction that take place between them" (p. 108). Roles are "categories of sets of customs" which are symbolized. By means of these symbols it is possible for others to categorize the individual with whom they are interacting, and makes it possible for them to respond to him in the customary ways which apply to that role. The role symbol reminds the individual that he should conform to this set of customs, and provides him with "guides" (pp. 104-5).

Slotkin also defines an "index role": that role by which a person is assigned to a certain status because of membership in a particular group. The most important activity of the group defines the index role of its members (p. 124). Following Simmel, he points out that groups as well as individuals have roles to play.

Slotkin continues by saying that a status system of a society consists of the hierarchical arrangement of roles. The individual's status is the position in the status system based upon the social value assigned his index role (p. 121). It is clear in Slotkin's definition that status and role are not concrete activity, but attitudes, values, orientations, and expectations.

S. F. Nadel, a British anthropologist, has made much use of the concepts of status and role. He uses the term status and "person" in slightly different ways. Although both terms mean the individual *cum* his rights and obligations, they imply different levels of abstraction. "Person" refers to rights and obligations understood qualitatively, as particular actions undertaken under particular conditions, while "status" refers to rights and obligations compared and reduced to "positional values" (1951, p. 171). It appears then that he uses the former concept to denote what Linton calls status personality, i. e., *expectations* an individual has in the social order, while his term "status" refers to position in the social order. To both Slotkin and Nadel, the value orientations of a society define status.

Nadel finds it difficult to say that a generalized status in Linton's sense exists, which derives from membership not in a sub-group, but from membership in a larger social grouping like the tribe, i.e., the chief or a medicine man. Rather, he feels that this is the result of many distinct statuses. Also, the concept of role is used differently: "The role, the person, thus amounts to something like a common pattern or norm that emerges for us from the varying performances." This is a departure from Linton as far as "role" becomes a higher abstraction, derived from "performances," while Linton's role is abstracted from the concrete activating of "rights and duties" (Nadel, p. 94).

A recent summary treatise on *Culture and Personality* by Honigmann (1954) makes extensive use of the two concepts of status and role. Although he follows Linton, he emphasizes social-psychological role learning. Through interpersonal relations and interlocking roles situations are provided in which personality formation takes place. He stresses that "personality is largely a product of the expectations, actions, or suggestions of other people transmitted and perceived directly, indirectly, or mediational in social interaction" (p. 201).

This preliminary survey of definitions of the concepts of status and role gives some idea of the agreement that exists among anthropologists. However, it also suggests that they lack precision and operational value. But anthropologists have used these concepts often with great facility. An examination of the concepts in relation to the study of social structure, personality, and culture change may give them more precision.

The concept of status has had a long history in the analysis of kinship structure. Insofar as kinship status involves rights and obligations, we may speak of kinship roles. Kinship relations are social relations, and in Eggan's view these are units of social structure (1950, p. 5). Eggan holds that these social relations are recognized by the group and become a part of the social structure in the form of status positions, such as father and son. But social relations are different from social usages. Statuses and roles are derived from usages, while social relations of subordination, co-operation, etc., for instance, may be the result of different social usages in two different cultures sharing identical structural features. And the obverse may also hold.

Social structure so conceived becomes on the one hand a network of social relations, and on the other differentiated social roles (Eggan, 1950, pp. 5 ff.; Radcliffe-Brown, 1952, pp. 190 ff.). The differential position of men and women, chiefs and commoners, are the determiners of social relations. In the network of roles, a position occupied by a human being is called the social personality. His status is defined by reference to social relationships.

A difficulty arises when we apply these concepts. Slotkin (1950, p. 108) may be helpful. He says that in every society people interact so as to adjust. Those interactions or social relations which are important in the adjustive process are defined in terms of sets of customs and these make up the interrelated roles of a society. Firth adds, that these relationships must be enduring, and have continuity (1951, p. 30). If these are the only criteria applied to social structure, Redfield (1955) observes, then social structure becomes something quite limited, something like the corporate groups described and analyzed by the British anthropologists Fortes and Evans-Pritchard. These corporate groups continue for generations in the form of lineages, or when there are no lineages in the form of political-legal statuses derived from inherited titles which are supported by sanctions. Redfield feels, however, and we would agree, that there is more to social structure. For instance in the Yukatan community of Chan Kom he could observe traditional assignment of roles and functions to men and women which formed traditional ways of interacting. These are parts of social structure (1955, p. 40).

Furthermore, Redfield asks, are such behavior patterns as exist between friends part of the social structure? When a society has no special names or ceremonies to make friendship relationships formal, should these arrangements be included in social structure? What about outside personnel, like missionaries and technicians, who remain in the community only for a limited time? Certainly, when they first arrive, that society has no status or role for them. Are these to be part of the social network which Radcliffe-Brown discusses? What about the temporary groupings which arise out of certain social situations, such as the factions so prevalent in societies undergoing change? Can we not say that it is the particular status and role of the individuals involved that give such situations structure?

If we are dealing with a single, relatively isolated tribe, in which the predominant relationships are familial, the concept of social structure defined in terms of kinship status and role relationships seems adequate. We are all familiar with the standard works of Murdock, Lowie, and others, who define such structures.

However, normative non-kinship behavior also has to be isolated, if we are to obtain an idea of a social structure. One such method is illustrated by Llewellen and Hoebel. They show what is expected of people among the Cheyenne Indians. Roles become clearly defined by the violation of the norm. Always, in cases of trouble, there is a court, sometimes as diffuse as public opinion (Hoebel, 1941, pp. 363 ff.), but this court does establish and reinforce the customary social relationships, and sometimes creates new ones, (Hoebel, 1954). From the study of these law-ways, we obtain an explicit description of status and role. Thereby another aspect of social structure becomes evident.

Difficulties mount in defining the social structure if it is to include more than patterned legal or patterned kinship relations. These and similar relationships, in Firth's terminology, make up formal structure. There are, however, informal structures as well. These are composed of the patterns of action recognized as giving status through the performance of informal social and technical roles. But they are not necessarily made explicit. Because of this, the newcomer to an informal structure may experience difficulties in learning his roles before he can be said to be part of the social structure. These roles

can only be determined by empirical study, Firth tells us (1954, p. 4).

The social structure, whether formal or informal, provides the framework for social action. However, this conception is static, and does not allow for special contingencies. Firth proposes the concept of social organization, the process by which a society organizes itself to meet special situations. "The notion of role, indeed, a very useful thought it is in defining the limits of a person's activity, can imply that a person does only what is assigned for him to do by his social position" (p. 9). And "organization is concerned with roles, but not with these alone, it also involves that more spontaneous, decisive activity which does not follow simply from role-playing" (p. 9).

One wonders if Linton's term takes care of contingencies. His term, it seems, has predictive value, *provided* that there are no external or internal changes. But social systems are constantly undergoing change. We have become aware of this fact as we study cultures which are undergoing rapid change. In such situations knowledge of social structure does not seem to help much in predicting the outcome of certain social and technological innovations.

Social organization, says Firth, is "the process of ordering of action and of relations in reference to given social ends, in terms of adjustments resulting from the exercise of *choices* [italic mine] by members of a society" (p. 10). He emphasizes that this is different from the rules of a society which are the determinants of social roles. This distinction takes into account that people go against social rules and do not fulfill role-expectations and yet, so to speak, get away with it. If this kind of social organization works against the structural principles of a society for any length of time then the structure will change through the concatenation of organizational acts, and he says: "Structural units are created and maintained through organization in which the exercise of individual choice is of basic importance" (p. 10).

If the individual is so important, we may first examine whether the phenomenon of choice enters in conventional status and role analysis. An individual in structural analysis merely occupies a status, the personality status. That is, he plays certain roles appropriate to that status (Linton, 1945, 1949). Nadel makes the same point with more emphasis, however, upon

the acting out of the role which establishes the norm (1951, p. 94). The patterns are given, and the individual adjusts either well or poorly in his assigned status-role. How an individual chooses a given role and status is not answered. In a small society, Nadel feels there are relatively few statuses, and most of them are ascribed. Therefore there are few choices available to him. In an open society, on the other hand, there are many achievable statuses, with concomitant roles, and these are chosen by virtue of a hierarchy of values. This hierarchy of values seems to come about through the interaction of individuals in related roles. Honigmann says: "Personality is largely a product of the expectations, actions, or suggestions of other people transmitted and perceived directly, indirectly, or mediationally in social interaction" (1954, p. 201). The processes through which these roles related to personality are learned are: Enculturation, the acquiring of the proper attitudes learned by living and working with a group, and Socialization, the learning of the appropriate behavior patterns in the group relative to other members of the group (Herskovits, 1948, pp. 40-41). This is still a passive way of viewing the process of acquiring status and role.

How then does an individual choose a non-patterned behavior-role? Firth thinks that this is crucial, because "the work-arrangements (i. e., social organization) by which a society is kept in being . . . rest upon individual choice and decision." Choice situations imply that alternatives are available. But Honigmann feels that there are relatively few alternatives available in simple societies, although in complex societies there are many. Yet, in a place like India or Pakistan, where there are many statuses due to the highly differentiated nature of that society, the particular structure of that society permits an individual few choices (Honigmann, 1954, pp. 326-7). A way out is suggested by Firth. If we consider not only manifest structure, but also latent structure, it becomes evident that the number of alternatives is increased. There are behavior patterns for which there are no explicit rules. For instance, Stevenson's analysis shows a kind of latent Indian status system rarely considered in the past. He points out that status is a function of and may be changed in terms of both ritual and secular role behavior (1954, pp. 47 ff.) so that a person having low status in one structure may acquire high status in another.

The process of social organization or organizing social relations involves categorization of social positions and behavior patterns which is dependent upon continual *recognition*. For example, the member of a clan depends upon recognition by others of the clan for the position he holds. And this process also involves *conformity*. It involves also *critical decisions*. It is through decision-making that an individual may gain status: a man who makes the decision to form a new band becomes the headman of that band. But no such decision can be made without consensus. Social interaction involving decisions becomes meaningless unless the act is recognized and agreed upon by others. Such organizational social action is dependent upon: (1) the size of the social situation in which action is possible, which, in other words limits the number of roles and statuses that are potentially available for individual choice; (2) the alternatives which are available and the hierarchy by which they are arranged; and, finally, (3) the time dimension.

Firth suggests that role obligations and rights may be divided into three categories of *organizational* principles: generic, specific, and optional. Generic roles are so organized that a person need not differentiate among a number of certain individuals. For instance, towards all of mother's brothers or sisters one acts alike. The specific principle is illustrated by the inheritance of a personal name by an individual, succession to kingship, or widow inheritance. Optional principles are such things as land inheritance, transfer or exchange of goods. Such organization of roles may create conflict, although it does permit greater freedom of action.

We may distinguish two ways in which status and role have a time dimension. On the one hand they are associated with learning and socialization, and on the other with socio-cultural change. Perhaps the two are similar aspects of a larger category of change.

Honigmann (1954) points out that the process of role-learning in the study of personality is often neglected. The basic principle underlying role learning in his interpretation lies in the fact that the individual may covet a certain status because it provides him with certain rewards. Similarly, roles may be unlearned, though more difficulty may be experienced there, through the withdrawal of rewards. This learning and unlearning of roles does not change the basic personality, nor does it

wholly deny the influences of early life experiences. Role learning in a homogeneous culture may be more congruent with basic personality formation than it is in a heterogeneous culture.

Role learning, however, is not all overt, that is, it is not exclusively the result of definite training by parent, medicine man, or teacher. But much is due to the interaction of individuals through identification. As soon as a new member of a group has learned the appropriate behavior suited to his status in the group, he may become a bona fide member. This can be called validation of status (Broom and Kitsuse, 1955, pp. 44-49). A system of similar roles demanded by two similar social organizations tends to produce the same kind of status personality, or even the same basic personality where training for certain roles begin early in life (Honigmann, pp. 305-6).

Important in this connection of learning roles is the fact that a new status is often dramatized by rites of passage. They serve as training periods for the new role and mark precisely in time the changed status. Henceforth the others are expected to interact differently in consequence of the new status.

Focusing now on the social system undergoing change rather than the individual in the system of status and role relationships, we observe that, while considerable work is in progress, little integrated theorizing has been done. However, Redfield in his very stimulating book, *The Primitive World and Its Transformation*, using his ideal type-construct, The Folk Society, partially characterizes the change which takes place in the transformation from folk to urban in terms of changes in the status system. In the primitive society the status system is dependent upon prestige, all of which is the result of specific personalities known to all. In civilized societies, in contrast, the assignment of status is in terms of utility, the number and kinds of people who contribute to the productive effort (p. 9). In the former, status relationships are universal and dominant; in the latter, they are impersonal and highly specialized. The aggregations of people, statuswise, are in terms of kinship, age, and sex differences in the former, while in the latter they are on the basis of achievement, not ascription, and are therefore highly fluid, resulting in still further segmentation of the society, and often in confusion of statuses and conflicting role relationships.

In recognizing the importance of time, other investigators also have concerned themselves with diachronic interpretations. But as Firth (1954, p. 15) cogently observes, more often studies have been "dual synchronic." This is due to the practical problem of not being able to remain in the field for very long periods of time. Even if a tribe is studied diachronically, it usually has to be done by a series of investigators. Then the problem arises as to whether or not the concepts that two investigators use mean the same to both. It is for this reason that it is so important that we have greater clarification of the concepts of status and role.

The whole problem of culture contact becomes meaningful only in terms of people, because cultures do not interact, it is people who do. They do so in terms of their role conceptions shaped by their cultures. This whole problem was reopened in a summer seminar of the Social Science Research Council on acculturation, reported in the *American Anthropologist* (1954, Vol. 56, No. 6, pp. 973-1002). There are a number of workers who recently have been using the concept of role and status to shed light on the problem of socio-cultural change. I am thinking of Miller's recent article on Fox Indian culture change (1955, pp. 271-90). Gearing read a paper at the 1955 American Anthropological Association meeting in Boston in which he also proceeds from the analysis of cultural roles and statuses among the Cherokee Indians, giving emphasis, as does Miller, on the valuational content of the various statuses involved. I have recently also interpreted change and resistance to change in terms of role and status among the Ute Indians.

Brunner has advanced the hypothesis at the 1955 American Anthropological Association meeting in Boston that roles which are learned early in childhood are the most resistant to change, illustrating from the Hidatsa Indians. They still hold to their kinship status and role behavior, while the one time important statuses and roles associated with soldier societies and clubs have disappeared. The former are retained because the structure of the family provides a setting little influenced by the outside in which traditional roles can continue to be learned and played. However, Professor Sharp pointed out in private that this differential change in social structure may only take place if the structural aspects of the society are weakly linked. In an Australian culture, in contrast, he said, the removal of any role

would cause the total collapse of that social structure because it was very tightly integrated (1952, pp. 69-90).

The Harvard project at Rimrock, studying culture change and values in the Southwest, has often proceeded in terms of role and status analysis. Vogt may be cited in relation to the role of the returned Navaho veterans and their adjustments. Rapoport's study may also be mentioned in relation to changing Navaho values, in part a function of the marginal person playing a marginal role. And there are a number of others which cannot be listed here.

In summary, then, there is no lack in anthropological literature, of the dual concepts of status and role. It appears that Linton's role concept is used rarely today and has given way to aspects of the role concept, such as expectations, orientations, valuations, etc. There units of analysis are more precise than the more general role concept. However, it may be necessary and desirable that we have much more planned collaboration with other social scientists, to get a more refined and precise concept which may be used by all workers alike. Only then cross-cultural comparisions may become meaningful and serve in the development of a theory of society and culture.

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Catholics in American Commerce and Industry, 1925-1945

The first half of the twentieth century has been, in many ways, a period which has witnessed the maturity of the Catholic Church in the United States, with the tapering off of foreign immigration and the absorption into American culture and life of the descendants of the immigrants of an earlier day. The present study is concerned with the position of American Catholics in commerce and industry as determined by their numbers in executive positions and other influential elements. For the purposes of this survey, the biographies of 869 Catholic men in executive positions between the years 1925 to 1945 approximately have been examined.¹ This study has been divided into two sections, the first dealing with these Catholic executives in general, and the second, a more specific study of a selective group.

There have been a number of studies of businessmen which included, among other things, the religious adherence of the subjects surveyed. For example, in 1949 William Miller published his findings on 181 presidents and chairmen of boards of business corporations during the decade 1900-1910.² Twenty some years before a random selection of some 2,000 names from the *Who's Who in America* formed the basis for an article by William S. Ament,³ and in 1945 C. Wright Mills surveyed some 1,464 biographies in the *Dictionary of American Biography* which included subjects born as far back as 1570.⁴ Mills' article, however, did not concern itself with the religious adherence of the men studied, but some of the facts assembled, nonetheless, proved valuable for the present study.

In view of the fact that these studies were partial in the selection of the numbers investigated it was decided that a more com-

¹ The principal sources were: *Who's Who in Commerce and Industry*; *the International Business Who's Who*, 4th ed., with a reprinting of the foreign section (Chicago, 1944); and *The American Catholic Who's Who*, Vol. IV, 1944-1945 (Detroit, 1945). The terminal dates of this study are necessarily determined by the limits of these two sources.

² "American Historians and the Business Elite," *Journal of Economic History*, IX (November 1949), 184-208.

³ "Religion, Education and Distinction," *School and Society*, XXVI (September 1927), 399-406.

⁴ "The American Business Elite: A Collective Portrait," *Journal of Economic History*, Supplement V (December 1945), 20-44.

plete survey would be necessary to determine the prominence, or the lack of prominence, of American Catholics in the business world. For that reason *Who's Who in Commerce and Industry* was selected as being the best guide since it is devoted to persons in the business world as such. Moreover, the editors of this work have stated that the biographies have been painstakingly searched out and, "only biographies selected as actual or potential reference interest within the field involved, as a result of careful preparatory analyses, are sought for listing."⁵ The subjects contained in this publication would seem, therefore, to be a representative listing of American leaders in commerce and industry. There were 23,262 sketches⁶ contained in this work, including businessmen not only of the United States and its possessions, but also outside these limits. The editors did not profess to list all possible names, since there were at the time of publication some 2,000,000 business enterprises in the United States and its possessions alone.⁷ Since we are interested solely in the United States and its possessions, some 4,158 names in the "Foreign Section," and those listed in the main section born outside and connected with business enterprises outside these limits, have been eliminated. The omissions left approximately 19,104 biographies surveyed. Out of this number, 708 were listed as adhering to the Catholic or Roman Catholic Church and 27 others who did not state their faith were found to be Catholics in the *American Catholic Who's Who*.⁸

Since *Who's Who in Commerce and Industry* does not profess to contain all the men in commerce and industry, there have been incorporated into the present study the business executives contained in the *American Catholic Who's Who*, men who would be of comparable stature to those contained in the above listing. There were approximately 328 business executives contained in the *American Catholic Who's Who* for 1944-1945, of whom 194 were also listed in the *Who's Who in Commerce and Industry*. With the balance of 134 added to the 735 of the latter publication, one gets a total of 869 business executives who designated their religious adherence as Catholic.

The three main categories into which these men may be grouped are as follows: governmental positions, 55; labor organizations, 14; and in private enterprises, 800. In view of the peculiar nature of government and labor organizations, in

⁵ *Op. cit.*, p. v.

⁶ *Ibid.*, p. 6.

⁷ *Ibid.*

⁸ *Op. cit.*, 1944-1945.

distinction to business proper, the present survey has been further delimited to the 800 names in private enterprises. It is interesting, however, to note some general facts concerning the Catholics among the government and labor executives. Of the 55 in government, 38 were in federal or national positions, 14 in sectional federal positions, and 3 were on the state level. The labor officials included the following distribution by executive positions in international or national labor groups: 5 presidents, 2 vice-presidents, and 5 secretary-treasurers. In the two groups there were 9 of foreign birth, and with regard to educational background there was the following distribution: 14 were listed as having a grammar or high school education, 48 had gone beyond the high school level, of whom, 30 were listed as holding college degrees.

The classification of the balance, or the 800 Catholic men according to the type of commerce and industry pursued,⁹ was as follows:

Finance:		
Banking		105
Securities and investments		65
Insurance		37
		—
Total finance		207
Manufacturing:		
Food and drink		50
Non-metal (textiles, chemicals, wood, etc.)		99
Iron and steel		117
Miscellaneous		24
		—
Total manufacturing		290
Others:		
Raw materials or extractive		32
Public utilities		16
Transportation		47
Communications		15
Trade (wholesale, retail, exchange, etc.)		51
Engineering and construction		26
Printing, publishing, and advertising		99
Stage and screen		7
		—
Total others		293
Those holding no office, such as directors		10
		—
Grand Total		800

⁹ This is based on the principal position held.

In the Mills study based on the Dictionary of American Biography the distribution was as follows:¹⁰

Finance	14.8%
Trade	27.9
Manufacturing	39.5
Extractive	4.0
Transportations and communications	13.8

By comparison the percentages of the Catholics surveyed here, according to similar groupings, was found to be as follows:

Finance	25.0%
Trade	7.7
Manufacturing	36.3
Extractive	4.0
Transportation and communications	7.7
All others	19.3

It is worthy of mention in this comparison that those in the field of finance in the present investigation almost doubled the percentage given in the Mills study while, on the other hand, those in trade were one fourth and in transportation and communications, one half by comparison with Mills' findings. One may conclude, therefore, that Catholics by the mid-1940's showed a tendency toward banking, investments, and insurance, together with manufacturing, rather than toward other enterprises.

An indication that, at least in the business world, American Catholics no longer belonged to the first generation immigrant group was the fact that only 43 out of the 800 were of foreign birth. In that connection Miller stated:

Though most historians say little about it there has been in the U.S. for well over a century a sizable and growing working class, propertyless, segregated, often remarkably apathetic to the alleged opportunities of American business and political life. Into this class most immigrants, starting with the Irish in the 1840's, have been channeled.¹¹

Since a large percentage of the immigrants coming to the United States were of the Catholic faith, it will be of value to compare the over-all totals to determine whether or not there has been any indication of an awakening to the opportunities of American business among Catholics. A reasonable comparison may be made with Ament's study of 1927 which found 277 busi-

¹⁰ Mills, *loc. cit.*, p. 20.

¹¹ Miller, *loc. cit.*, p. 199.

nessmen among the 2,000 randomly selected. Of these 277 only 6 or 2.1% were listed as Catholics, or 3.7% of the 162 whose religious adherence was indicated.¹² But by 1945 the present survey indicated that approximately 4.4% of 19,238 businessmen were adherents of the Catholic Church, and, therefore, in the over-all comparison the percentage had approximately doubled since 1927.

The majority of the Catholic immigrants to this country settled in the areas from the northeastern coastal cities to the midwestern states along the Great Lakes and the Ohio River. The geographical distribution of businessmen studied in the present survey indicates that wherever there was a large Catholic population there were found proportionately large numbers of Catholic men in commerce and industry. The geographical location of the 800 investigated was as follows: 255 in the Northeast,¹³ 204 in Mid-Atlantic states, 221 in the Middle West, 20 in the Northwest, 45 in the Southwest, 53 in the South, and 2 in United States possessions. The centers of gravity for these localities were Boston, New York, Philadelphia, Pittsburgh, Cincinnati, Cleveland, Detroit, Chicago, St. Louis, Milwaukee, San Francisco, New Orleans, and the copper fields of Montana. These facts are, of course, in keeping with the general urban character of the Catholic population in the United States.

With regard to the educational background of these business executives there were the following distributions according to the highest level attained.

	No.	Percentage
Grammar or high school	212	26.5%
College or equivalent (one to six years)	294	
College degrees obtained	254	
 Total at college level	 548	 68.5%
Education not given	40	5.0%

¹² Ament, loc. cit., p. 403.

¹³ The states for the purposes of this survey were grouped as follows: Northeastern: Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey. Mid-Atlantic: Pennsylvania, Delaware, Maryland, West Virginia, Ohio, Indiana, Kentucky, Michigan, and also the District of Columbia. Midwestern: Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, Nebraska, North Dakota and South Dakota. Southwestern: Colorado, New Mexico, Arizona, Utah, Nevada, and California. Northwestern: Washington, Oregon, Montana, Idaho, Wyoming. South: Virginia, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, Oklahoma, and Texas.

In the Mills study of the *D.A.B.*, 53.4% were shown to have a high school, or below, level in education; and 46.6% above high school;¹⁴ while Miller found that the presidents and chairmen showed 59% in the latter and 41% in the former.¹⁵ Thus by comparison the present survey shows that by the 1940's Catholic businessmen had obtained some college education as the 68.5% would indicate; and which would be in keeping with the general trend of the entire country toward the attainment of college training.

The breakdown of these Catholic businessmen according to the executive position they held was as follows:

	No.	Percentage
Presidents	424	53.0
Vice Presidents	250	31.3
Secretary and/or Treasurer	28	3.5
Chairmen of Boards	21	2.7
Other Offices	67	8.4
Directorships Only	10	1.2

In addition to the above, these same men held 771 other similar offices and 673 directorships.¹⁶ Of the 771 similar offices, 375 were presidencies, 227 vice presidencies, 117 as secretary and/or treasurers, and 52 chairmanships of boards. Only titles of offices are involved here, and, therefore, the figures alone do not give the relative importance of the position according to the size of the enterprise.

Beyond the data given above, the writer made a more detailed study of the business enterprises in particular. This in itself was a somewhat ambitious undertaking for a single person, so recourse was had to various comparative listings of business concerns to determine the relative value or size of the business firms peculiar to this survey. Since it was nearest to the dates of publication of the two major sources for this survey, it was found that the most valuable listing was that of the 1,000 largest manufacturing corporations by industry groups prepared by the Office of Business Economics of the Department of Commerce.¹⁷ For banking concerns, the most useful data were

¹⁴ Mills, *loc. cit.*, p. 33.

¹⁵ Miller, *loc. cit.*, p. 207.

¹⁶ These directorships are separate from any office, and do not include the latter, which were indicated as "president and director."

¹⁷ "1,000 Largest Manufacturing Corporations, by Industry Groups: Total Assets and Sales, 1945 and 1946." Unpublished. The listing was based on data from Moody's Investors' Service and the Securities and Exchange Commission, and did not include corporations for which statements were not published.

contained in the lists published in the *American Banker* of the 300 largest banks¹⁸ and the 100 largest mutual savings banks.¹⁹

Although covering the bulk of the business enterprises in the present study, the above lists did not, however, provide information for companies outside the banking and manufacturing categories. For the latter, therefore, recourse was had to much later surveys of the largest business enterprises in the United States. On this basis it was necessary to work backwards from the lists to information given in the Moody publications, the major one of which was the *Manual of Investments* for 1945.²⁰ The published and unpublished listings included the following: 1,000 large manufacturing companies prepared by the Federal Trade Commission,²¹ 200 largest non-financial corporations prepared by the Office of Business Economics of the Department of Commerce,²² and two lists of investment companies compiled by the Securities and Exchange Commission.²³ Use was likewise made of the names contained in the list of Harold Clayton of Hemphill, Noyes & Company, New York,²⁴ which gives the 350 largest corporations on the New York Stock Exchange based on the outstanding shares of stock and value as of December 31, 1954.

Finally, for the 171 businessmen examined in the balance of this study, and where evaluation figures were not obtained from the above reports selections were made on the basis of the

¹⁸ "The Hundred Largest Banks in the United States in Order of Amount of Deposits on Dec. 31, 1944 (Exclusive of Mutual Savings Banks)," *The American Banker*, January 30, 1945, p. 25. "The Second Hundred Largest. . .," *ibid.*, p. 31. "The Third Hundred Largest. . .," *ibid.*, p. 69.

¹⁹ "100 Largest Mutual Savings Banks in Order of Deposits as of January 1, 1945, as listed by the National Association of Mutual Savings Banks," *The American Banker*, February 3, 1945, p. 3.

²⁰ John Sherman Porter (Ed.), *Moody's Manual of Investments, American and Foreign: Banks — Insurance Companies — Investment Trusts — Real Estate — Finance and Credit Companies*, 1945 (New York, 1945). The Moody manuals for industrial, public utility, and railroad securities were also consulted.

²¹ *A List of 1,000 Large Manufacturing Companies, Their Subsidiaries and Affiliates, 1948* (Washington, June 1951).

²² "200 Largest Nonfinancial Corporations, 1952," (privately circulated).

²³ "13 Largest Closed-End Management Investment Companies, December 14, 1954" and "20 Largest Open-End Management Investment Companies, December 14, 1954," (privately circulated).

²⁴ "The 350 Largest Corporations on the New York Stock Exchange, March 15, 1955" ("Size" based on outstanding shares and value as of 12/31/54), (privately circulated).

national reputation of the respective enterprise, as, for example, the National Broadcasting Company or the Chicago Board of Trade. A brief perusal of the companies listed under the names in the two accompanying appendices will give the reader a good idea of the size and national reputation of the enterprises involved. In other words, the 171 executives held positions in the topmost business concerns in the United States, that is, among the 1,000 largest manufacturing corporations or the top 300 banks and comparable organizations. Considering that around 1944 there were some 2,000,000 business concerns in the United States,²⁵ the executives with whom the remainder of this study is concerned should be considered a "cream of the crop" sampling. It is of some significance that 171 of 800 Catholic men or a little better than 21% had reached the upper echelons of the business world by 1945, the terminal point of this survey.

The Miller study of presidents and chairmen of boards for the years 1900-1910 revealed that 7% or 12 of the 174 executives gave their religious preference as Catholic.²⁶ The present survey indicates that there were 33 presidents and chairmen of comparable stature, only one of whom would not fall into the categories employed by Miller, that is, manufacturing and mining, steam railroads, public utilities, and finance.²⁷ Moreover, considerable allowance was made for the devaluation of money. The lowest total value in the Miller report was \$44,000,000,²⁸ while this study selected similar executives of corporations having a value of at least \$80,000,000 in worth, total assets, or total deposits depending upon the type of enterprise. Thus by 1945 there had occurred an increase of 250% for such top executives with Catholic preference since the first decade of the twentieth century. The names of the 33 presidents and chairmen involved are listed in Appendix I, and the other executives concerned in this part are listed in Appendix II.*

²⁵ *Who's Who in Commerce and Industry*, p. vi.

²⁶ Miller, *loc. cit.*, p. 203.

²⁷ *Ibid.*, p. 190.

²⁸ *Ibid.*, p. 191.

* The following are representative of the executives contained in Appendix I, which cannot conveniently be printed in full: Walter H. Bennett, Chairman of Board, Emigrant Industrial Savings Bank, New York City; Michael J. Cleary, President, Northwestern Mutual Life Insurance Co., Milwaukee, Wisconsin; Daniel W. Creedon, President, Libby, McNeil & Libby, Chicago; Lawrence M. Giannini, President, Bank of America National Trust & Savings Association, San Francisco; Joseph P. Grace, Chairman of Board, W. R. Grace & Co., New York City; William M. Jef-

Following the order used in the first part of this study, the classification of the 171 top Catholic executives was found to be as follows:

<i>Finance:</i>	
Banking	38
Investments and securities	3
Insurance	13
 Total finance	 54
<i>Manufacturing:</i>	
Non-metal	20
Iron and steel	40
Food and drink	15
Miscellaneous	1
 Total manufacturing	 76
<i>Others:</i>	
Raw materials	1
Public utilities	8
Transportation	11
Communications	5
Trade	5
Printing, publishing, and advertising	8
Stage and screen	3
 Total others	 41
 Grand total	 171

fers, President, Union Pacific System, Omaha, Nebraska; Cornelius F. Kelley, Chairman of Board, Anaconda Copper Mining Co., New York City; John D. Reilly, President, Todd Shipyards Corp., New York City; Frank J. Sensenbrenner, Chairman of Board, Kimberley-Clark Corp., Neenah, Wisconsin; Alvin H. Warth, Chairman of Board, Crown Cork & Seal Co., Baltimore.

The following are representative of executives contained in Appendix II: Richard E. Berlin, Vice President and General Manager, Hearst Magazines Inc., New York City; Robert E. Connolly, Vice President, Illinois Central System, Chicago; James A. Farley, Chairman of Board, Coca Cola Export Corp., New York City; Charles T. Fisher, Vice President, General Motors Corp., Detroit; Maurice F. Holahan, First Vice President, International Harvester Co., Chicago; Clarence J. Huff, Vice President, Procter & Gamble Co., Cincinnati; Lenox R. Lohr, President, National Broadcasting Co., New York City; Gerard J. Neuner, Vice President, Panhandle Eastern Pipe Line Co., Kansas City, Missouri; Rodolfo Ogarrio, Vice President, The Texas Co., New York City; John J. Raskob, Vice President, E. I. Du Pont de Nemours Co., New York City; James E. Trainer, Vice President, Firestone Tire & Rubber Co., Akron, Ohio; Raycroft Walsh, Senior Vice President, United Aircraft Corp., East Hartford, Connecticut; Gerald E. Young, Vice President, Crown Zellerbach Corp., San Francisco.

According to origin, 163 of these men were of native birth, while only 6 were of foreign origin.²⁹ By this fact, therefore, there is no significant conclusion to be added for this group as distinct from the overall picture. These same 171 men held a total of 352 executive offices, 15 offices such as general management or controller, 258 directorships,³⁰ and 10 trusteeships. It is interesting to note the decades during which the businessmen of this top group attained their highest positions, in which they were still found at the time of the publication of the two principal sources employed:

<i>Decade beginning</i>	
1910	7
1920	21
1930	68
1940-1944	18
Data not given	57

It would seem reasonable, therefore, to conclude that the decade of the 1930's witnessed a peak for leadership among businessmen of the Catholic faith.

Since the United States has generally been considered as a land of extraordinary opportunity, an effort was made to determine the lowest age or position at which these executives began their climb toward the top. On this point data were available for 44 of the names involved. The number going to work in their teens was as follows: 1 at twelve, 1 at fourteen, 3 at sixteen, 1 at seventeen, 2 at eighteen and 3 at nineteen. Further evidence of humble beginnings may be gleaned from the starting point at which some of these executives began their careers: messenger, 3; office boy, 9; apprentice, 2; clerk, 15 and bookkeeper, 4. It was found that 11 or one-third of the 33 top executives in the president-chairmen category had such lowly beginnings.

That the top was not quickly reached is clear from the ages of these executives at the time they attained a status of business ascendancy. For 114 of the 171 men studied, the age decade distribution was as follows:

20's	5
30's	26
40's	55
50's	19
60's	9

²⁹ In the case of two men this information was not given.

³⁰ Here directorships include all whether connected with an office or not.

Among the 33 in the president-chairmen group 5 were in their sixties, 6 in their fifties, 7 in their forties, and 4 in their thirties. One may conclude, therefore that there were no quick fortunes among Catholic business executives, but rather a steady climb over some length of time.

Geographically these 171 businessmen were distributed as follows, according to the grouping given previously:

Northeastern States	67
Mid-Atlantic States	40
Midwestern States	41
Northwestern States	2
Southwestern States	14
Southern States	7

This again bears out the fact that Catholic business leaders are found in the areas most thickly populated by Catholic people. It is interesting to note the following concentration in several large cities: New York, 50; Chicago, 24; Detroit, 13; and San Francisco, 11. In other words, 69% of the top Catholic executives were concentrated in only 4 of the largest cities.

With regard to the educational background of these top American businessmen of the Catholic faith, a more detailed study was made than in the general group as to type, level reached, degrees attained, and whether the higher education was obtained in a Catholic or non-Catholic institution.³¹ Of those on whom this information was available it was found that 53 had had at least a grammar or high school education. Those having some training beyond this level were distributed as follows:

By correspondence	1
Private tutoring	3
Business college	8
Other colleges ³²	44
Degrees obtained	53
Graduate studies	2

From these facts one could deduce no appreciable difference in proportion of education among the top executives from the over-all group. The highest degrees attained were distributed as follows:

Bachelor of arts	12
Bachelor of science	11
Master of arts	2
Master of engineering	2

³¹ Information on this point was not given in the case of seven men.

³² This includes all who attended college, but no information on degrees was given.

Master of science	1
Master of business administration	1
Bachelor of law	24

It is noteworthy that those with degrees in law were in the majority, which was not the case in the over-all group where there were 89 bachelors of arts to 78 degrees in law. This fact would incline one to think that a legal education might have played an important part in the outstanding success by Catholic business executives.

One of the more significant facts that emerged from the investigation of the business leaders' educational background related to whether the higher institutions of learning where they studied were under Catholic or non-Catholic sponsorship. Of all degrees attained 45 were from non-Catholic institutions while only 24 were from Catholic schools. Of the others who went to college 43 attended non-Catholic schools while 21 were enrolled in Catholic institutions, and only two men were indicated as having attended foreign universities. Of further import is that of the 28 different Catholic schools attended, 13 or about half were under the auspices of the Society of Jesus.

Beyond educational background, it was decided to examine further these business executives in relation to the recognition they had received in the form of honors conferred by institutions of higher learning and by the Church. Among these 171 men there were 25 honorary degrees distributed among 17 of the top businessmen, while James A. Farley held at that time 7 honorary doctorates. Sixteen of the 25 honorary degrees had been awarded by Catholic institutions while 9 had been given by non-Catholic institutions. And of the 16 degrees from Catholic colleges and universities, 13 had come from institutions run by the Society of Jesus. Recognition by the Holy See had been attained by 11 of the executives for benefits they had bestowed on religion. These included 7 Knights of Malta, 3 Knights of the Order of St. Gregory, and 1 Knight of the Holy Sepulchre.³³ The distinctions thus received from educational institutions and the Church would lend support to the statement that "leaders in these fields (industry, trade or finance) are coming more and

³³ Malta: Walter J. Cummings, Robert L. Hoguet, Robert F. Loree, John F. Tinsley, Alfred J. McCosker, Fred J. Zeder. Gregory: John J. Raskob, Frank J. Sensenbrenner, Charles F. Williams. Holy Sepulchre: William K. Warren.

more into prominence."³⁴ As an indication of the interest taken by these leading Catholic business executives in higher education, it was noted that 16 held positions on college or university boards, two of whom served on two or more boards. Of the 17 institutions represented, only 8 were under Catholic sponsorship.

It was likewise of interest to this investigation to know what contributions these 171 Catholic business executives had made in the way of books written or articles published in periodicals. Among the 7 authors of books, 5 had written a single book each, another had 2 books, and to his credit, one man, John Moody, had in all published 11 books,³⁵ while another business executive had been the author of a play.³⁶ With regard to periodical literature, 6 were indicated as regular contributors to both technical and general publications.³⁷

In view of the data given above, one may safely conclude that in so far as the business world is concerned American Catholics showed definite signs of having attained a certain maturity in the decade of the 1930's. Considering that, as it has recently been said, "most Catholics fall into the middle and lower classes,"³⁸ and that they had labored under the handicap of discrimination for many decades, the number and importance of the positions held by Catholic business executives in the mid-1940's was indicative of rather solid achievement. In view of that fact the following statement is hardly more than a supposition:

It may be that Catholics in the business world meet with a very subtle and unspoken form of obstacle; perhaps many business firms have a sort of quota on the number of Catholic executives, just as political parties are known to set a quota on the number of Catholics who shall appear on the ticket at any given election.³⁹

Thinking in terms of the educational background, the age of superior achievement, and other factors brought out in the pre-

³⁴ *Who's Who in Commerce and Industry*, p. vi.

³⁵ Respectively: Avery Clafin, James A. Farley, William J. Graham, Lenox R. Lohr, John F. Tinsley, Alvin H. Warth.

³⁶ Thomas H. Carens.

³⁷ Clarence R. Bitting, James C. Goldrick, Stephen J. Hanagan, Lenox R. Lohr, Alfred J. McCosker, and Alvin Warth.

³⁸ John J. Kane, "The Social Structure of American Catholics," *AMERICAN CATHOLIC SOCIOLOGICAL REVIEW*, XVI (March 1955), 24.

³⁹ Ernest Havemann and Patricia Salter West, *They Went to College* (New York 1952), p. 190.

sent investigation the writer would agree with Miller's remark to the effect that, "More likely, poor immigrant and poor farm boys who become business leaders have always been more conspicuous in American history books than in the American business elite."⁴⁰ All things considered, the picture that emerges from this survey of American Catholic business leadership would — with certain reservations — tend to support a conclusion reached by B. C. Forbes a generation ago when he stated:

Another point revealed by this analysis of the personnel of America's ablest business leaders is that neither birth nor education, neither nationality nor religion, neither heredity or environment are barriers — or passport — to success in this land of liberty and democracy. Worth alone counts. The only cast of America is merit.⁴¹

If the results of this survey show the American Catholic business man in a somewhat favorable light, they should be viewed in relation to the following comparison which will lend support to the belief that the lower middle or lower class orientation tends to anchor Catholics in the lower socio-economic groups.⁴² The key for the comparison is the statement made in the preface to *Who's Who in Commerce and Industry* that over one-fifth of the total population of the country is engaged in business enterprises.⁴³ It must be remembered also that this does not necessarily apply to the Catholics in the United States, and the following must be understood with this in mind. The total over-all population in the United States at the 1940 census was 131,669,275, of whom approximately 23,000,000 were Catholics. Thus 21,933,855 or one-fifth of the balance of the former figure after subtracting the Catholic population, and 4,600,000 or one-fifth of the Catholic population were occupied in business of one kind or another. According to the two basic sources employed in the present study, there were listed 869 Catholic business executives and 18,369 others, and the proportion of achievement based on over-all population of the two groups was four to one, that is, .083% of the general groups attained business distinction, while only .019% of the Catholics in the

⁴⁰ Miller, loc. cit., p. 208.

⁴¹ *Men Who are Making America*, 4th ed. (New York, 1919). This is an analysis of 50 foremost business men.

⁴² Kane, *op. cit.*, p. 26.

⁴³ p. vi.

business world had acquired similar recognition in the two sources used in this survey.

The facts brought to light by this investigation would lend some support to the following statement of the American Institute of Management:

In recent decades, the Church has apparently failed to evaluate the pronounced trend toward industrialism, as well as the steady accumulation of wealth in corporate hands. It has contributed little toward the training of men to fill top level positions in big industry.⁴⁴

One must keep in mind, however, that the primary purpose of the Catholic Church is the training of men to become saints in the kingdom of God rather than top business executives in the kingdom of this world. Our study has shown that Catholic college and universities have trained a number of officials in the upper echelons of business. These are in sufficient number to warrant the modification of the above statement of the American Institute of Management to read as follows: The Church, in view of her primary purpose, has contributed in an encouraging degree to the training of men to fill top level positions in big industry, at least in the United States. This encouraging degree, nevertheless, is somewhat out of proportion in face of the general industrial character of the country and its ever-increasing Catholic population.

Keeping in mind that the present survey represents only a minimum sampling, and the further limitations of the sources used, one may say that American Catholics have yet to attain the position of recognition and achievement in the business world that the general Catholic population of the United States would seem to warrant, although by 1945 they had shown signs of considerable maturity.

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⁴⁴ *Management Audit*, Advance Summary, Special Audit No. 137, February 1956, Vol. v, no. 15, p. 28. A provocative evaluation on the Roman Catholic Church from the standpoint of corporative management.

Status Structure in Soviet Rural Communities

The author wishes to acknowledge the encouragement and counsel extended by Prof. Robert Redfield of the University of Chicago.

Introduction

The subject of social stratification in the Soviet Union has received considerable attention during the past decade. In most of the studies, however, social stratification is discussed in somewhat general terms, covering Soviet society as a whole and embracing the major social groups.¹ We shall attempt in this paper to delimit the subject matter and, on the basis of the examination of the current Soviet literature, to confine the analysis to the status structure within a collective farm, with special reference to Caucasian and Central Asian people.

An all-out collectivization of the countryside was expected to effect far-reaching consequences as well as to modify radically the nature of the rural-urban relationship.

It is officially claimed that with the collectivization of the countryside traditional rural-urban contradictions and conflicts were completely eliminated.² Within the collective farm itself

¹ These are some of the more important works that deal with different aspects of social stratification in the Soviet Union: Gregory Bieinstock, Solomon M. Schwartz and Aaron Yugov, *Management in Russian Industry and Agriculture* (London & New York: Oxford University Press, 1944); Herbert S. Dinerstein, *Communism and the Russian Peasant* (Glencoe, Ill.: The Free Press, 1955); Merle Fainsod, *How Russia is Ruled* (Cambridge, Mass.: Harvard University Press, 1954); Robert A. Feldmesser, "The Persistence of Status Advantages in Soviet Russia," *The American Journal of Sociology*, Vol. LIX, 1953; Alex Inkeles, "Social Stratification and Mobility in the Soviet Union: 1940-1950," *American Sociological Review*, Vol. 15, No. 4, 1950; W. W. Kulski, *The Soviet Regime; Communism in Practice* (Syracuse, N. Y.: Syracuse University Press, 1954); B. Moore, Jr., *Soviet Politics — The Dilemma of Power* (Cambridge, Mass.: Harvard University Press, 1950), and *Terror and Progress USSR* (Cambridge, Mass.: Harvard University Press, 1954); H. Seton-Watson, *From Lenin to Malenkov* (New York: Praeger, 1953); R. Schlesinger, *The Spirit of Post-War Russia* (London: Dennis Dobson, Ltd., 1947); Nicolas S. Timasheff, *The Great Retreat* (New York: E. P. Dutton & Co., 1946); A. Vucinich, *Soviet Economic Institutions* (Stanford: Stanford University Press, 1952).

² "Derevnya," *Bol'shaja Sovetskaja Entsiklopedia* (Moscow, 1953), Vol. 14, p. 63; and M. E. Naidenov, "Velikaia Oktiabrskaia Sotsialisticheskia Revoliutsii i Likvidatsii Protivopolozhnosti mezhdu Gorodom i Derevnei," *Voprosy Istorii*, 9 (1953), 3-25.

the social distinctions, after the liquidation of the old ruling groups and kulaks, were supposed to disappear or at least to diminish.³ Originally, it was also conceived that in the rural communities economic differentiation would be reduced to a minimum. The last claim was abandoned and under the impact of harsh facts relegated to the ideal millenium. As to other status differences, e.g., "the style of life," the original claim was never explicitly discarded. "An old village, with its church, its better houses situated in the center of the village and occupied by priests, its officials, its rich peasants-kulaks, and half-deteriorated huts of the peasant folk on the periphery," wrote Stalin in 1934, "will be liquidated once and for all."⁴ In 1939 Stalin pointed out that the distance between the social groups was steadily diminishing and the dividing line between the peasantry and the intelligentsia was being obliterated.⁵ With a sense of deep indignation Soviet anthropologists comment on the writings of such "bourgeois" authors as Hrushevsky, Wovk and Kovalenko, who, behind the facade of white huts, failed to see "class differences" expressed in different household arrangements, decorations, costumes, and so on.⁶ Yet the very same Soviet anthropologists in their monographic studies on contemporary collective farms repeatedly refer to similar status differences, and often in a magnified version, without any willingness to carry through their indignation.⁷

Indeed, one can easily discern in the present collective farm (and on the basis of the Soviet sources alone) at least three emerging status groups: administrative personnel, or rural officialdom; the leading collective farmers, Stakhanovites and other activists; and finally the plain collective farm folk. In the pages to follow some of the status-defining factors and the emergence of a new status structure will be discussed at length.

³ James H. Meisel and Edward S. Kozera, ed., *Materials for the Study of the Soviet System* (State and Party constitutions, laws, decrees, decisions, and official statements of the leaders, in translation) (Ann Arbor, Mich.: G. Wahr Pub. Co., 1950), p. 233.

⁴ J. Stalin, *Sotchinienia* (Moscow: Gos. izd-vo, 1946), Vol. 13, p. 335.

⁵ *Resolutions of the 18th Congress of the Communist Party of the Soviet Union* (Bolsheviks) (Moscow: Foreign Language Publishing House, 1939), p. 40.

⁶ "Kultura i Byt Kolkhoznikov Lvovskoi Oblasti," *Sovetskaia Etnografija*, 4 (1950), 136.

⁷ Soviet anthropologists since 1948 have published over forty-five monographic studies on rural communities. This paper draws heavily from the above studies. See S. P. Tolstov, "Zadachi Sovetskoi Etnografii," *Voprosy Istorii*, 11 (1955), 160.

The New Rural Elite

While the existence of differential incomes is readily admitted by the Soviets, seldom is pertinent information disclosed that would fully illustrate its magnitude, nor is there attention given to the social consequences that result from it. The scanty information we have been able to gather suggests that at the present time the economic position of the officials differs rather significantly from that of the plain collective farmers. If we take for granted the data given by the Soviet author and agree that in one Turkmenian collective farm its members were paid 5 kg. of grain and 20 rubles per workday in 1950-51 and also assume that one collective farmer earned income on the average for three hundred workdays annually, the income of such a member would amount to 1,500 kg. of grain and 6,000 rubles. The income of the collective farm chairman was 6,000 kg. of grain and 36,000 rubles. As a result of such an income, the same official bought a car and in 1950 built a spacious and convenient house of five rooms. In his house the ovens are of Dutch type, whereas the overwhelming majority of the Turkmenian collective farmers avail themselves of traditional ovens and dwell in old-fashioned huts.⁸

In conjunction with the present policy of mass transfer of city officials, i.e., of different agricultural specialists with higher education to the administrative position in the countryside, a new type of rural bureaucrat emerges that bears little resemblance to the one prevalent in the 1930's, who was directly recruited from the rural folk. These new officials fail to sever their previous relations with neighboring cities and towns.⁹

To them the present rural atmosphere seems to be unbearable. Many of these "distinguished guests," as Soviet collective farmers prefer to call them, continue to live in the city.¹⁰ This escape from rustic environment, this process of alienation, is by no means a very recent phenomenon. It appears that most of the members of the technical intelligentsia, different agricultural specialists and other officials, are constantly trying to forego a close contact with rural life. From the total number of 350,000 agricultural specialists, no more than 18,500 worked on

⁸ J. R. Vinnikov, "Beludshi Turkmenskoi SSR" *Sovetskaia Etnografija*, 1 (1952), 76.

⁹ *Radyans'ka Ukraina*, June 8, 1955.

¹⁰ *Izvestiya*, February 26, 1955.

the collective farm in 1953.¹¹ The rest preferred to manage collective farms from their offices and some of those managers "in the course of the last seven years never visited a single collective farm."¹² The concentration of officials in the Georgian Republic went so far that there was one official for every six collective farms working in the ministry.¹³ Some of these "soulless jacks-in-office" take a "bourgeois attitude" to life. Verbally they are all for Communism, but in fact, as the Soviet author remarks, they prefer to "wait for the arrival of ready-made Communism."¹⁴ Their children, as a rule, never work, but live on incomes of their parents.

Thus higher income is not the sole factor which distinguishes the official from the plain collective farmer. The officials follow a distinct pattern of life. They dwell in relatively spacious and conveniently located houses. In case the collective farm does not furnish adequate housing facilities, their families stay behind them in the neighboring towns, in order to have access to all the "bourgeois" amenities that are extant in urban centers. They look with contempt on the rural environment and are scarcely interested in Communist ideals. Their primary objective is confined to the security of their careers and comfort to themselves and their families. While it is undeniably true that pre-revolutionary "absentee landowners," beys, princes and kulaks disappeared from the rural horizon, their position — which Stalin failed to realize — was very hastily occupied by new Socialist "absentee bureaucrats" and other distinguished people.

To this should be added one more status-defining factor, the cultural orientation of rural officials that results mainly from educational differences. One Soviet author, in attempting to assess cultural interests of rural people, undertook to establish the character of literature found in separate houses. The officials and other members of the intelligentsia in general read: ". . . A Short History of the Communist Party, Pushkin, Lermontov, Griboedov, Chekhov, Turgenev, Goncharov, Nekrasov and

¹¹ *Kommunist*, March 1955, p. 7; and *Pravda Ukrayiny*, April 30, 1955.

¹² *Kommunist*, March 1955, p. 7.

¹³ *Izvestiya*, April 24, 1955.

¹⁴ I. Pomelev, "Ideologicheskaiia Rabota Partiinych Organisatsii," *Kommunist*, January 1953, p. 68; for a general discussion of the Soviet intelligentsia, see also David J. Dallin "The New Russian Intelligentsia," *Yale Review*, Winter 1954, pp. 190-192; and Herman Achminow, "Ursachen der Korruption in Sovjetsystem," *Osteuropa, Zeitschrift der Gegenwartsfragen des Ostens*, April 1955, pp. 115-116.

other works of Russian language and culture."¹⁵ On the other hand, most of the families of plain collective farmers "possess the works of the folk epics." These works are not even published books but hand-written excerpts. One could also encounter hand-written folk songs and poetry.¹⁶

In the light of a recent Soviet policy, the above example may well be illustrative of a general development of far-reaching consequences. At the 19th Party Congress one of the "nationals" declared that "knowledge of the Russian language, the language of the Older Brother, is of prime importance if cultural progress and the preparation of highly qualified cadres is to be effected."¹⁷ In a sense, the acquisition of Russian has an "emancipating" value. An emphasis upon Russian language, history, and culture, and a continuous endeavor to undermine cultural accomplishments of non-Russian nationalities (by viewing them as nothing but "derivatives" to be fully appreciated in terms of their relation to the Russian culture) most certainly affects the attitude of a rural élite toward its cultural and national values. Inasmuch as these officials are social climbers and achievement-oriented people, they are motivated to conform to norms and to assimilate the sentiments of the national group that is officially endowed with prestige. There can be little doubt that the rural élite, and this applies most likely to technical intelligentsia in general, is undergoing "anticipatory Russification."¹⁸

In the meantime, the plain collective farmers "lag" far behind and cling to their hand-written epic poetry. The Russificatory process is confirmed by some highly revealing facts disclosed by Soviet authors. In forming friendship groups, for example, the members of the Kirghiz intelligentsia disregard the factor of ethnic belongingness.¹⁹ One such friendship group, the members of which visit each other and attend the movies and concerts together, consists of at least one Tartar, one Russian, and two Kirghiz families. Because of necessity and/or of preference they converse in Russian and their common interests most certainly exceed local Kirghiz questions. The children of

¹⁵ A. I. Zhdanko, "Byt Karakalpaksogo Aula," *Sovetskaia Etnografija*, 2 (1949), 57.

¹⁶ *Ibid.*

¹⁷ I. Pomelov, *loc. cit.*, p. 68.

¹⁸ For "anticipatory socialization," see Robert K. Merton and Paul F. Lazarsfeld, *Continuities in Social Research* (Glencoe, Ill.: The Free Press, 1950), pp. 87-89.

¹⁹ S. M. Abramson, "Proshloie i Nastoishcheie Kirghizskich Schachtierov," *Sovetskaia Etnografija*, 4 (1954), 75.

this group reflect the aspirations of their families. A six-year-old son of one Kirghiz family repeatedly harasses his father, requesting his approval to attend the Russian instead of Kirghiz school.²⁰ In this sense, granted the present policy continues, the Russian nationality may well be on the road to becoming a dominant social stratum.

The Formalization of Authority

What is the nature of the relationship of the new élite and the mass of the populace? The administrative unification of collective farms in 1950 and the recent transfer of city specialists to the countryside greatly enhanced the formalization of authority. And while the authoritative pattern of control was strengthened, the informal ties between the officials and the population grew weaker. The present process of alienation may be viewed as an unplanned resultant of intensified, indirect control.

There are some indications that the Soviet rural people have attempted to "traditionalize" the newly established leadership in the collectivized communities. They tried to elect officials from the traditionally respected individuals, e.g., clan-village-elders,²¹ and also to incorporate some elements of traditional social relations.

In Abchaz village, for example, there existed an institution called adoption (*usinovlenie*). The villagers as a rule adopted some distinguished individuals, usually the local princes. With the liquidation of the local princes and the collectivization of the countryside, the Abchaz people began to adopt the chairmen of collective farms and other officials.²² An endeavor was also made to ascribe to those officials certain functions that were performed by pre-revolutionary "distinguished people."²³ The recent Soviet policy in the countryside, beginning with the amalgamation of collective farms in 1950, is aimed at creating conditions that would render ineffective the above attempts.

The Middle Status Group

The Soviet authorities realize, however, that the authoritative pattern of command and obedience is far from being ade-

²⁰ *Ibid.*, p. 76.

²¹ I. S. Gurvich, "Sotsialisticheskaiia Pereustroika Choziaistva i Byta Yakutov," *Sovetskaia Etnografija*, 1 (1951), 111.

²² *Sovetskaia Etnografija*, 1 (1951), 186.

²³ Z. A. Nikolskaia, "Opisanie Darginanskogo Kolkhoza 'Krasnyi Partizan,'" *Sovetskaia Etnografija*, 2 (1950), 101.

quate as an instrument of control. Such a form of control is scarcely efficient as a means of effecting social change in the direction desirable to the regime. It appears, therefore, that the middle status group in the collective farm is an agent of direct social control.²⁴ It also serves as a mediating link between the officialdom and plain collective farm folk. The economic position of the above stratum is not substantially different from that of other collective farmers. Their compensation for the daily minimum norm of output belongs to the highest category among the collective farmers. Some of the skilled collective farmers are also protected against the fluctuating value of the workday. The main status-differentiating factor of this stratum is to be found in its enhanced prestige, which stems mainly from officially bestowed honorific rewards. Its numerical strength is as yet very insignificant. Should it increase, this would indicate a weakening of group solidarity.

Although it is officially alleged that all conflicts in the countryside had been eliminated with the collectivization, it is worth while to note that the very control of the collective farm in part depends upon intra-group conflict. The leading collective farmers, i.e., the middle status group, perform a function analogous to that of Stakhanovites in industry. They create disunity in the rank of collective farmers and hence undermine in-group solidarity. In almost all rural communities there exist so-called "women's councils," and their activities include "looking after those women who should come out to work in the collective farm, fighting 'proguly' * and other cultural survivals."²⁵ It is unknown to what extent participation in "women's councils" is on a voluntary basis. At least in some regions of Central Asia not a few women are coerced into becoming such activists. One writer found, in a meeting of women activists, that most of them were veiled and the "woman chairman, elected against her wishes, sat with her back to the gathering."²⁶

²⁴ For "direct" and "indirect" control, see Karl Mannheim, *Man and Society in an Age of Reconstruction*, (London: K. Paul, Trench, Trubner, Ltd., 1940), p. 275; and Herbert Goldhamer and Edward A. Shils, "Types of Power and Status," *The American Journal of Sociology*, XLV (September 1939), 176.

* This is a Soviet legal term and refers to an unjustifiable absence from work. See *Bolshaiia Sovetskaia Entsiklopediia*, V. 32, p. 592.

²⁵ O. A. Korbe, "Kultura i Byt Kazakhskogo Kolkhoznogo Aula," *Sovetskaia Etnografia*, 4 (1950), 84; and also *Bolshevik*, 18 (1951), 71.

²⁶ *Central Asian Review*, 3 (1953), 52.

The Plain Farm Folk

The third status group, plain collective farm folk, is consistently depicted in Soviet literature as the most conservatively oriented segment of population in the Soviet Union. In almost all the spheres of social life it lags far behind other groups. The family of the collective farmer seems to be the most successful institution in withstanding the encroachment of the Soviet regime. Many minute details of family customs and relations persist and some of them are "harmful." In Central Asian regions the wife observes traditional behavior norms in relation to her husband and relatives.²⁷ The Central Asian women go veiled, using a perforated cloth as a substitute for the orthodox veil.²⁸ The traditional position of women is expressed in the fact that most of the collective farm girls do not attend school beyond the sixth grade. Many Kazakh, Kirghiz, Tadzhik and Turkmenian girls do not progress beyond the fourth grade, and in some regions of Central Asia, "many girls are not sent even to Kindergarten."²⁹ In one Central Asian district 115 girls had not been sent to school at all, and those who had, "were sometimes called away to work in the fields and were not able to cope with the curriculum."³⁰

The absence of intra-family tensions, as expressed in the conflict of generations, points to the failure of the Soviet regime in its attempt to undermine the solidarity of rural communities.* On the contrary, it is emphasized by the authors that the children and youth follow the traditional mode of behavior. The ten-year-old Kazakh children know the names of their clans. The authority of the father among Kazakh people is highly respected. To quote an author, "the word of the father is the law for the child."³¹ The Kirghiz youth in response to the inquiry of the Soviet anthropologist succinctly formulated the attitude of reverence to his father: "As long as our father has

²⁷ T. A. Zhdanko, *loc. cit.*, p. 76; and O. A. Korbe, *loc. cit.*, p. 62.

²⁸ *Central Asian Review*, 3 (1953), 52.

²⁹ *Ibid.*, 1 (1951), 43; and O. A. Korbe, *loc. cit.*, p. 86.

³⁰ *Central Asian Review*, 3 (1953), 49.

* The persistence of bigamy cannot be otherwise explained than by the presence of a strong in-group solidarity. The inability of the Soviet regime to eliminate bigamy is mainly due to a successful concealment of bigamous marriages. Social objection to laws against bigamy suggests acceptance of polygamy (polygyny) in the community.

³¹ O. A. Korbe, *loc. cit.*, 3 (1950), 86.

eyes he should ultimately decide in selecting brides. I should submit to his decision even if I disliked the girl.”³²

Exogamous marriages persist in all the regions studied by the Soviet anthropologists. Some of them not merely persist, but exhibit, as one author phrased it, “great dynamism.” It is only recently that Kazakh collective farmers marry in the same collective farm, for they admit themselves that their descendants are from a distant ancestor, farther back than the seventh generation.³³

The family in rural communities may well be considered one of the social institutions which is least exposed to those forms of change that are introduced by means of “planned” outside pressure. It can remain such to the extent that group solidarity and the traditional forms of control remain in force. As yet, despite the transfer of many socializing functions from family to other institutions, e.g., the school and youth organizations, the family still remains the basic socializing agency in the life of collective farm children. It still defines for the child most of the expected roles to be performed, even if some of them are performed for the sake of “face value.”³⁴

The Two Social Extremes

The above general characterization of the rural people was aimed at contrasting two distinct ways of life, as represented by officialdom on the one hand and plain collective farmers on the other. The present structure of the collective farm may be viewed, then, as comprising two clearly distinguishable parts. At the top of it one finds the élite, superimposed upon the mass of people, and organized on the basis of a network of formal, bureaucratized relationships. Its bottom consists of plain collective farms united by “familistic” ties to one another. These more informal and personal relationships are largely based upon traditional kinship groupings. It may be said that the Soviet policy transformed the countryside into a “meeting ground” of two different systems of order, and in this way brought into sharp relief the traditional urban-rural distinctions.³⁵

³² S. M. Abramson, *loc. cit.*, 4 (1954), 74.

³³ O. A. Korbe, *loc. cit.*, 3 (1950), 88.

³⁴ A. I. Zhdanko, *loc. cit.*, 2 (1949), 52.

³⁵ For a comparative analysis of the structure of peasant societies, see Robert Redfield, *Peasant Society and Culture: An Anthropological Approach to Civilization* (Chicago: University of Chicago Press, 1956). This is based upon four lectures given at Swarthmore College in 1955. See esp. Chapter II.

The new élite differs from the collective farmers in its income, education (leading to differentially paid positions), "style of life," and "Weltanschauung," and in the long run by its national identity (in non-Russian ethnic regions). There is no warrant to assume that the "ties between kolkhoz members and kolkhoz authorities have grown stronger"³⁶ unless one identifies these ties with the authoritative pattern of command and obedience. Notwithstanding the official expectations, the "dividing line" between the peasantry and the intelligentsia is far from being obliterated and the social distance between these two groups is by no means diminished.

If anything, the socio-cultural distance has increased, not only as compared with the situation that prevailed in the countryside immediately following collectivization, but also, in some respects, as compared with a pre-revolutionary period. Former clan-elders, kulaks, beys and even princes, might have been socially and culturally closer to their folk and peasant people than are present bureaucrats to their collective farmers.

Present and Future Considerations

In spite of many differences, there is general agreement among the students in the West that Soviet society is, to a lesser or greater degree, stratified. However, there is no consensus on the question of the intensity of mobility or of the general trend of stratification in the Soviet Union. In general, it may be stated that the present stratification pattern in the collective farm shows the tendency to greater differentiation of status groups. The rural élite has the lead in this process. By identifying itself with the new system the officialdom holds a vested interest in its existence. It appears also that one of the significant features of this stratificatory process is its tendency to bifurcation. In this sense, as Sjoberg quite aptly remarked, "the Soviet power complex is itself a reincarnation, loosely speaking, of the feudal regime which existed prior to the 1917 revolution."³⁷

One should view with caution the assertion that no ruling class can grow up in the Soviet Union "as long as the chances for the gifted boy or girl to rise 'from below' are not cur-

³⁶ Bienstock, Schwarz and Yugov, *op. cit.*, p. 183.

³⁷ Gideon Sjoberg, "Folk and 'Feudal' Societies," *The American Journal of Sociology*, LVIII (November 1952), 233.

tailed."³⁸ In the first place, large segments of the collective farm population are deprived of the chances even to discover what their talents are. There is also no attempt on the part of the Soviet regime to discover such talents, since the majority of the collective farm children leave school after the completion of 4 to 6 grades of Primary School and are drafted into work at the age of 10 to 12, prior to any assessment of talent.

The present situation in the countryside limits the possibility of the discovery of the talent that may be available. This results, in part, from differential access to the centers of training and channels of recruitment. In addition, relatively well defined channels of movement for collective farm youth limit the access to higher educational institutions. It is of some interest to note that the current Soviet literature, in contradistinction to the pre-war one, carefully avoids the disclosure of the social background of those collective farm children who attend higher educational institutions. May it be that most of them are children of officials?

Although it is too early to claim that plain collective farmers are forming into hereditary groups, it appears safe to conjecture that the present status structure is becoming more rigid than it was in the 1930's. To say in turn that there is partial inheritance of higher status positions in the Soviet Union is not to deny that at the same time the élite in the USSR "forms no closed social group." In this respect the situation in the Soviet Union is not unlike that of other industrial countries in the West.

VLADIMIR C. NAHIRNY

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³⁸ Rudolf Schlesinger, *op. cit.*, p. 25.

NEWS OF SOCIOLOGICAL INTEREST

SISTER MIRIAM LYNCH, O.S.U.
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INTERNATIONAL ITEMS

Dr. Eva J. Ross represented the AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY and Trinity College at the third World Congress of Sociology, held under the auspices of UNESCO at Amsterdam, Holland, August 22-29, and at the fifth International Conference of Religious Sociology, held at Louvain, Belgium, August 31 through September 2. Dr. Ross was awarded the degree of "Doctor of Letters, honoris causa" by Saint Bonaventure University on June 3, 1956.

Reverend J. Eugene Gallery, S.J., served as United States Consultant and as a member of a panel at the International Conference of Social Work in Munich, Germany, August 5-10. He also participated in the International Conference of Schools of Social Work. His topic at the former conference was "Industrial Welfare Programs in the United States of America" and at the latter one was "Basic Concepts of Social Work." While in Europe, Father Gallery did research in social welfare agency administration.

Dean C. J. Nuesse of The School of Social Science, Catholic University, attended a meeting of the Governing Board of the UNESCO Youth Institute at Gauting near Munich, Germany, on April 22 and 23. He was appointed to the Board for a four-year term by the Director General of UNESCO in September 1955.

Dr. Rita Lynn, of the National Catholic School of Social Service, Catholic University, spent a couple months in Europe in connection with the history of Catholic Relief Services which she is writing.

Sylvester Theisen, Director of the NCWC Cultural Affairs Office in Bonn, Germany, made arrangements for fifty American boys and girls who went to Germany during their summer vacations to live as guests of German families under the auspices of the NCWC. The Orientation Program from July 9-12 included visits to Archbishop Muench, Papal Nuncio, to President Heuss of the German Federal Republic, sightseeing in Bonn and Cologne, talks by German Catholic leaders, and meeting with fifty German teen-agers who once spent a year in the United States. The American guests closed their visit with a meeting in Munich on August 20th before their return home. . . . "Nationalization and Workers' Participation in Management in the Light of the Catholic Doctrine of Property" by Sylvester P. Theisen, appeared in *Pax Romana*, "Grundlagen der Sozialordnung" published in July 1956, as a report of the "Sozialakademie" held from October 24-29, 1955, in Cologne.

Dr. Margaret M. Bedard, Chairman of the Sociology Department at New Rochelle, was selected by the International Catholic Child Bureau to represent that organization at the Conference of International Organiza-

tions which took place at Gazzada, Italy, from March 16-19. Dr. Bedard represents the I.C.C.B. at the United Nations as an official non-governmental organization having consultative status with the Economic and Social Council and subsidiary bodies, particularly with the United Nations International Child Emergency Fund. The International Catholic Child Bureau, which has headquarters at Paris, appointed Dr. Bedard to her post at the UN in December 1954. . . . The opening session of the Conference of International Catholic Organizations was held at the Catholic University of Milan with Archbishop Montini officiating. About twenty-five international Catholic organizations were represented.

COMMUNITY RESEARCH AND SERVICE

The Reverend Paul Hanly Furfey, Professor and Head of the Department of Sociology, Catholic University, has been granted leave of absence for the academic year 1956-1957 to assist Professor Robert M. MacIver, Director, in initiating the Juvenile Delinquency Evaluation Project of the City of New York. The purpose of the project is to evaluate the effectiveness of agencies which are concerned with the prevention and treatment of delinquency. Eight field workers, a part-time consultant, and secretarial personnel comprise the staff.

The Board of Commissioners of the District of Columbia has appointed Dean C. J. Nuesse of Catholic University to membership on the Advisory Council of an Institute for Criminological Research recently established within the District's Department of Corrections. Dr. Donald Clemmer is Director of the Department. The Institute will develop studies of criminological interest with its own staff and in cooperation with local universities and agencies.

Reverend J. Eugene Gallery, S.J., of Loyola College in Baltimore, served as a member of two separate study committees of the Baltimore Council of Social Agencies to evaluate agencies in the field of corrections in the spring and summer of 1956.

Dr. Michael P. Penetar, Chairman of the Sociology Department of Canisius College, has recently concluded a series of lectures on "You Can Help Teen-Agers," sponsored by Canisius College Adult Center and the Saint Martin Church Societies in Buffalo. Topics covered were: "Understanding Adolescence," "Social Problems of Adolescence," "Vocation and Guidance," "Problem of Social Adjustment," "Mental and Religious Training of the Adolescent," "Physical Education in Adolescence," and "Boy-Girl Relationships during the Adolescent Period."

Sister Loretta Maria, Chairman of the Department of Sociology at the College of Saint Elizabeth, Convent, New Jersey, has been made chairman of the committee on "Clergy and Mental Health" for the New Jersey Mental Health Association. She conducted a workshop on that topic at the New Jersey Mental Health Association's Annual Meeting in Atlantic City on June 8. She will also speak at the annual convention of the National Council on Family Relations in Boston on "Religion as a Factor in Mental Health and Family Stability."

DEPARTMENTAL NEWS

The Very Reverend Cuthbert E. Allen, O.S.B., former Head of the Department of Sociology at *Belmont Abbey College*, Belmont, North Carolina, has been appointed President of the College. Sister Mary Annella Lynn, R.S.M., of the Mercy Sisters of Belmont, N. C., has been appointed to the faculty of Belmont Abbey College as Professor of Sociology and Head of the Department. Belmont Abbey College initiated a major in Sociology in 1955. . . . An article by Sister Annella appears in the fall issue of the *Journal of Negro Education*. This is based on her doctoral dissertation "Interracial Marriages in Washington, D. C., 1940-1947" (Catholic University, 1954).

San Francisco College for Women has introduced a social welfare major district from the sociology major. Mrs. Sylvia Batdorf Coddington, Supervisor in the Intake and Family Division of the San Francisco Catholic Social Service, has been added to the faculty on a part-time basis. Mother Claire Campbell, R.S.C.J., is head of the department.

Barat College, Lake Forest, Illinois: Mother E. Glowienka, R.S.C.J., received the Ph.D. degree in sociology from St. Louis University in June. . . . The Thomas J. Crowe Interracial Justice Award was presented on May 6 by the Chicago Catholic Interracial Council to a Barat student for her outstanding work. The CIC has established a speakers' bureau at Barat and five of the students have given talks on good interracial relations in various parts of Chicago and neighboring areas. During Brotherhood Week a panel discussion led by Stella Counselbaum, director of the Chicago Anti-Defamation League, Dr. Grace Jaffe of Barat College, and Mr. L. Barry, president of the Chicago Urban League, interested many students. . . . Dr. Grace Jaffee, head of the sociology department at Barat, participated in a six-weeks "Economics in Action" program for forty-eight "fellows" from all sections of the United States, sponsored by the Case Institute of Technology in Cleveland, Ohio.

Saint Louis University: Dr. Allen Spitzer, associate professor of anthropology, conducted a series of interviews with members of the Blackfeet Tribe in Glacier County, Montana, in June, as part of the field research program in social anthropology sponsored by the Human Relations Center of the University. Thomas F. Kehoe, curator of the Museum of the Plains Indian, made available to Dr. Spitzer the past records and history of the Blackfeet as recorded by the museum. Dr. Spitzer's wife, Mary Lillian Spitzer, psychiatric social worker with Catholic Charities in Saint Louis, is assisting him in his field work.

AREA MEETINGS AND OTHER ITEMS

Brother Dominic Augustine, F.S.C., head of the Department of Sociology at LaSalle College, represented the ACSS at the annual meeting of the Ohio Valley Sociology Society held at the University of Pittsburgh on May 4 and 5. He was on the program for the dinner meeting on May 4. ACSS members from Duquesne University and from Seton Hill College also participated.

The initial local meeting of the ACSS for the San Francisco Bay Area was held in February with Father John Thomas, S.J., of St. Louis University, as guest speaker.

Albert C. Higgins, teaching fellow at Fordham University for 1955-56, has been awarded a teaching fellowship and scholarship at the University of North Carolina for the academic year 1956-57. He will pursue courses leading to the Ph.D. in sociology there.

Sister Thomas Albert, O.P., head of the sociology department at Albertus Magnus College, New Haven, Connecticut, participated in a workshop under the auspices of the Sister-Formation Conference of the National Catholic Educational Association at Mount Everett, Washington, from June 4 to August 3. The purpose of the workshop was to draft a proposed curriculum for the education of young religious — a liberal arts program as an essential preparation for teachers, nurses and social workers. The group included fifteen sisters representing the various fields in the liberal arts. Sister Thomas Albert represented sociology and political science. The result of the summer's work are to be published in report form and distributed to all religious communities in the United States. The project is being financed by a grant from the Fund for the Advancement of Education, an agency established by the Ford Foundation.

BOOK REVIEWS

BROTHER GERALD J. SCHNEPP, S.M.
St. Mary's University, San Antonio 1, Texas

Papal Pronouncements on Marriage and the Family. By Alvin Werth, O.F.M. Cap. and Clement S. Mihanovich, Ph.D. Milwaukee: The Bruce Publishing Co., 1955. Pp. 189. \$3.00

This collection of quotations from the pronouncements of the various Popes from Leo XIII to the present Holy Father, should find its way onto the reference shelf of every Catholic sociologist. Its timeliness consists largely in that it presents to us the "Mind of the Church" on various aspects of family life.

In the enormous challenge facing Catholics as a minority group to eventually not only survive but also dominate the secular culture, there is an observable tendency on the part of some sociologists to interpret adjustment to the current culture in terms of a "minimal morality." There remains clearly the need to recapture the "mind of the Church" as it is found in dogma and in the liturgy, as well as in what Cardinal Newman has referred to as the Church's "habitual way of looking at things." It is precisely because the utterances of the Popes have embodied the *full and entire* Catholic outlook and way of life, that they constitute an invaluable source of guidance to the Catholic sociologist.

One would regret that a work so eminently necessary as this volume should have contented itself with the often inaccurate English translations of the Papal pronouncements. It is also to be hoped that in a future edition, certain minor deficiencies might be removed. The role of the father, for instance, is not exclusively economic nor have the Popes remained silent about the other more important paternal roles (pp. 125-127). Again, the very important topic of rural-urban family culture and problems seems to deserve more than a few brief quotations (pp. 152-153).

However, this volume remains an imperative addition to every Catholic sociologist who pretends to be also a sociologist who is *fully* Catholic in his thinking and teaching.

A. H. CLEMENS

The Catholic University of America, Washington 17, D.C.

Cultural Values of American Ethnic Groups. By Sister Frances Jerome Woods. New York: Harper and Brothers, 1956. pp. xii+402. \$4.50.

Since the passage of restrictive immigration legislation in the twenties, the problems associated with ethnic group relations have contracted considerably. Nevertheless, ethnic prob-

lems are still most acute among the Negro, Mexican, Oriental, and Puerto Rican minorities. We shall grant the premise that the most important problem remains the underlying value structure of the dominant group. This book is also written with this problem in mind.

Sister Frances Jerome Woods has sought to provide "a conceptual framework within which to view and appraise cultural factors as they relate to the helping professions." The book is, therefore, oriented toward enabling the professional person to better understand the culture conflict involved in problem situations. Special attention is given to ethnic family types, and the contrasting roles involved vis à vis the dominant, sensate, individualistic family type found in their adopted land. Such an understanding of culture diversity and value differentiation is a prerequisite for all professional persons who would call themselves social scientists.

Another aspect of the same problem which seems relevant although not developed in this book is the role of the social stratification system existing in America. Social classes embody value structures and are operative within particular ethnic groups as well as cutting across minority lines. It isn't perhaps fair to criticize a book for a broad task not intended by the author. The ethnic groups detailed in this work are those most in need of assistance and understanding, or the lower classes of our society into which most of our more prominent minorities fall. The problem of working with such groups will remain acute as long as those in the professions are usually from and embody the values of the middle class. Too often, it appears, they feel that their task is not only aiding the client, student, or patient, but in channeling the socialization process into the predetermined mold of the dominant, nationalistic ethos. In this day it is almost unAmerican to believe that foreign cultures can make a positive contribution to the dominant group.

It is no easy task to develop the objectivity needed to fully understand the heterogeneous culture in which we live. This book is a significant contribution to those who would appreciate a deeper awareness of the motivating values of a large segment of our population. In following this thesis one will not only be in a better position to serve, but will appreciate to a greater degree the social nature of his own being.

RICHARD C. LEONARD

Mount Saint Mary's College, Emmitsburg, Maryland.

Identity and Interpersonal Competence: A New Direction in Family Research. By Nelson N. Foote and Leonard S. Cottrell, Jr. Chicago: The University of Chicago Press, 1955. Pp. viii+305. \$5.00.

Not only a program for research but a formula to supply for what Professor Burgess in a foreword calls "the lack of

a central conception of the nature of the family" (p. v) is proposed in this book. The "new direction" to this reader at least is only an application in a particular area of a social philosophy which is by now old and even somewhat out of date, though its adherents may still increase.

This social philosophy begins with the premise held by Dewey "that neither persons nor institutions are permanently given but are in constant process of reconstruction" (p. 216). It follows that "the functionalist notion of definite needs" must be abandoned (p. 162), not to mention "the assumption of some pre-existent natural order" (p. 178). The purpose of human life is "the pursuit of identity," which is "a positive value without limit" (p. 166) engaging the individual in "continual reinvolvement and resocialization as a member of the various changing institutions" (p. 169). Democratic societies grope "toward the creation of a person who, not conforming to a predetermined image, is unprecedently capable of determining himself" (p. 223). Their instrument is "the planning process" which employs social research in every phase; indeed, "the evolution of social science is not in the direction of permanently definitive statements about human nature and society, but toward the specification of the methods whereby human nature and society come to be what they are" (p. 216). Family or group research in general must employ "the strategy of participant experimentation" (p. 223) and this can be undertaken not only by families themselves but by such "quasi-families" as other small groups and family agencies. Finally, "if the family as the cellular component of society can be reconstituted through participant experimentation — if the gap from quasi-family to real life situations can be steadily bridged through wider development of interpersonal competence in the next generation — then the family itself will gain in value and public honor" (p. 226).

There are piecemeal insights and intriguing formulations in this book. The schema for research organization will at least promote a certain orderliness in surveys of present knowledge in the field. Specialists in family sociology will want to examine carefully the hypotheses for experimentation which are proposed, noting their dominantly practical orientation and implied assumptions such as those already cited. Undoubtedly the pragmatic import of the latter will recommend them to many who are not readers of this journal; it seems unlikely, however, that this effort at programmatic synthesis will be fruitful enough to justify the hopes of its authors.

C. J. NUESSE

The Catholic University of America, Washington 17, D.C.

The Large Family System. By James H. S. Bossard and Eleanor Stoker Boll. Philadelphia: University of Pennsylvania Press, 1956. Pp. 325. \$6.00.

"To grow up in a large family is to come to terms with life" (p. 319). This remark of the authors would seem to sum up the impression given by this long-looked-for study of the large family. In a day when having more than two children elicits the remark, often in a pitying tone, "You must be a Catholic!" this book is encouraging. It puts down on paper what the Church has been saying these many years. The over-all picture painted by the authors is most encouraging.

While the advantage of large families are clearly presented (on the basis of a study of one hundred large families of six to sixteen children for a total of 1079 persons) the difficulties are not blinked. And this is just what life is, of course. All too often one gets the impression of immature idealism in those persons (Catholics among them in no small numbers) who believe that a small family has the answer to all life's problems. Sixteen years of dealing with prisoners and mental patients have built up in this reviewer the belief that, while naturally many large families do fail their members in adjusting them to life, the opportunity for real maturity and life-adjustment to be found in the large family most often builds up in its members the qualities that keep them out of our public institutions.

It is too bad this study could not have been made from a Catholic standpoint. One misses the religious overtones which go far toward helping in life-adjustment. This is not to say that the authors have turned their backs on religion as a positive factor. Consideration of the twenty-nine Catholic families included in the study speaks well for the effect of our principles. Truly, "*The Large Family System* is . . . of urgent interest to students of the family and child development, . . . to everyone who has been reared in a large family or who aspires to start a large family of his own." CHARLES J. FABING

Montana State Hospital, Warm Springs, Mont.

Public Education in the South Today and Tomorrow: A Statistical Survey. Edited by Ernst W. Swanson and John A. Griffin, Based on studies by John M. MacLachlan, Truman M. Pierce and Associates. Chapel Hill: The University of North Carolina Press, 1955. Pp. xiv+137. \$5.00.

This is a timely volume in the light of the resistance of many Southerners to the 1954 decision of the Supreme Court in the School Segregation Cases. It demonstrates that, despite the much-advertised per capita increase in current educational expenditures of 185 per cent for Negro as compared to 76 per cent for white children, the dollar gain for Negroes has been practically nil (\$75 for Negroes and \$72 for whites). This

illusory gain is due to the much smaller 1940 base on which the Negro percentages were calculated. In the 13 Southern States per capita current expenditures for Negro education are still only 70 per cent of white expenditures. Only Oklahoma has reached full equality. Kentucky, Tennessee, and Virginia are within 10 per cent of the goal, and Alabama, Florida, North Carolina, and Florida are within 25 per cent. South Carolina and Mississippi stand at the bottom of the list with current per capita expenditures for Negro education at 60 per cent and 30 per cent of white expenditures. Thus, four Southern States have come within sight of the "separate but equal" ruling of the *Plessy* decision, although fifty years late, as one Southern governor said in commenting on the Supreme Court decision of May 17, 1954.

Furthermore, the report shows that the average per capita current expenditures for the white South is only \$165.71, and that 8 Southern States fall below even this modest average. To equalize Negro and white education in the South and to bring the 8 most backward states up to the present Southern average will require an additional current expenditure of 210 million dollars per year, with an additional capital outlay of nearly two billions to eliminate overcrowding. The worst situation is that of Mississippi, which will have to lay out an additional 41 millions for annual current expenses to reach the Southern average. And she will have to make a capital outlay of 123 millions to eliminate overcrowding.

The authors optimistically conclude that the Southern States, with the exception of Mississippi, can meet these expenses out of anticipated increases in total annual income. But will they, and if so, when? And if they do, the South as a whole will still have to overcome a considerable educational lag to reach the national average, even if no advances are made elsewhere in the interim. HOWARD E. JENSEN
Duke University, Durham, N.C.

Family and Fertility in Puerto Rico. By J. Mayone Stycos, New York: Columbia University Press, 1955. Pp. xv+332. \$6.00.

Since the United States took possession of Puerto Rico at the turn of the century the population has grown from one million to two and one-half million despite heavy emigration. "Only about half of the island's land is arable, and the present number of people per square mile is roughly fifteen times that of the United States" (p. 6). The crude birthrate in 1952 was 35.9; the crude death rate 9.2. If the rate of present increase continues, assuming no emigration, total population at the end of the century will be about nine million persons. Attempts at industrialization have added 12,000 employees in the last ten years but every year there are 16,000 new entrants into the labor force. What can be done about it? The problem is real enough. To the author there is an obvious solution: provide

the population with birth-control information and materials. This has been done and it has little success. The author concludes that the Neo-Malthusian assumption that given the information people will act rationally is not true in Puerto Rico. Hence a study of the attitudes and social institutions that maintain high fertility must be made.

The study is the result of lengthy interviews with 72 married couples of the lower-income class, divided equally among rural areas, small towns and cities. Undoubtedly the author faced a personal problem in the rapid Puerto Rican increase: how can one project findings from 144 persons onto a population of two and one-half million? He grants this liability and explains this is merely an exploratory study. Some of the materials on courtship, marriage, and child rearing are highly interesting. There are many personal statements from respondents on the various methods of artificial contraception. Sterilization is the most popular method. The author recommends more and better methods of artificial contraception. Catholics who read this will be angered and aroused. The "Adam and Eve myth" is one phrase of the author that will help to do this, but there are many others. But until Catholic research and proposals on population problems improve, books and recommendations like this are inevitable.

JOHN J. KANE

University of Notre Dame, Notre Dame, Ind.

Spiritual Care of Puerto Rican Migrants. Report prepared by The Rev. William Ferree, Rector of the Catholic University of Puerto Rico; The Rev. Joseph P. Fitzpatrick, S.J.; The Rev. John D. Illich. Office of the Co-ordinator of Spanish-American Catholic Action at the Chancery Office of N.Y. Archdiocese, 451 Madison Avenue, New York 22, N.Y., 1955. Pp. 228. \$4.75.

Poverty-stricken Puerto Rico is as densely populated as would be our country if it contained the entire population of the world. Catholic Puerto Rico has one priest for each 8,000 inhabitants. From that beset island thousands of migrants, both as permanent residents and as seasonal workers, are flooding selected areas of our country. In the New York Diocese these newcomers have raised the number of the Spanish-speaking to 600,000.

To meet this challenge and to profit by the apostolic opportunity, the first Conference on the Spiritual Care of Puerto Rican Migrants took place on the island in the spring of 1955. Participants were representatives of our mainland areas most involved, together with the island clergy most familiar with the background situation. One result is this interesting and informative Report. A summary of the proceedings is followed here by the fourteen papers read, a review of mainland apostolic activity, and eighteen appendices giving supporting data,

canonical forms, practical social action suggestions, together with a study club outline. The Report is moderate, clear-eyed, practical. Evidently the "pros" have taken over!

JOHN E. COOGAN, S.J.

University of Detroit, Detroit 21, Mich.

The Power Elite. By C. Wright Mills. New York: Oxford University Press, 1956. Pp. 423. \$6.00.

This is a real treat; a sociological essay in the true sense of the word: a thoughtful, imaginative analysis of a complex situation, filled with facts and data, collected and established in scholarly fashion, using basic concepts of sociology as tools and reference points, but written in a most enjoyable style, a pleasure for experts and "laymen" alike, the former recognizing the conceptual framework, the latter not being bothered by technical vocabulary — the whole a "non-conspicuous production."

It is natural that the author of *White Collar*, the book on the middle classes, was tempted also to study the ruling classes. He explains why he discarded this latter term, replacing it by the more comprehensive formula: Power Elite. This means to him "those political, economic, and military circles which as an intricate set of overlapping cliques share decisions having at least national consequences." His book is partly descriptive; the ways of life of the "higher circles," the "Metropolitan 400," the "very rich" and so on are placed before the eyes of the reader, yet not as subjective impressions but as the outcome of well designed scientific surveys. Mainly, however, Mills relates the position of the elite groups to the structure of our society and its institutions, above all the large corporations. "The power of money" (sufficiently emphasized by the author) still "is not nearly so important as the institutional powers of wealth."

Besides the "corporate rich," the "military ascendancy" and the "political directorate" are considered the main branches of the power elite. The reader should give special attention to the chapter dealing with "the theory of balance." It is not the least merit of the book precisely to locate the area within which checks and balances play a role: these are "the middle levels of power," e.g., the day-to-day activities of congress. Mills turns against what he calls "the romantic pluralism" according to which not only the three branches of government balance each other but also our middle-class society has numerous small organizations which flourish and keep each other under control. "There is no effective countervailing power against the coalition of the big businessmen — who, as political outsiders, now occupy the command posts — and the ascendant military men — who with such grave voices now speak so frequently in the higher councils." Mills' distinction of top-,

middle-, and bottom-levels of power is quite fruitful. It is the gist of his book to show that the power elite at the top is more unified and influential than ever, that the balancing society of the middle levels is "a semi-organized stalemate," and that at the bottom we have the mass society into which the publics of America have been transformed. There is functional relationship between top and bottom, most provocatively described in a chapter that is of interest to the social psychologist as well as to the student of communication processes.

During the whole treatise, but particularly in the last chapter, Mills reaches value-loaded conclusions whose sharp-edged formulation should not frighten the social scientist, and certainly not the Catholic sociologist whose assumptions require value-judgments as the results of his research. Inasmuch as we are deeply concerned with the preservation of the positive values of private property we have to be exceedingly sensitive toward the consequences of the growth of corporate property. Therefore agreeing or not with Mills' final judgment we should most earnestly ponder it: "It is this mindlessness of the powerful that is the true higher immorality of our time; for, with it, there is associated the organized irresponsibility that is today the most important characteristic of the American system of corporate power."

RUDOLPH E. MORRIS

Marquette University, Milwaukee 3, Wis.

The Crisis of the Middle Class. By Henry Grayson. New York: Rinehart & Company, 1955. Pp. xv+172. \$3.50.

The middle class, as defined in this study, is composed of those individualists who are determined to move into a preferred position in the social scale. They are the energizers, change agents, rearrangers, whose fundamental purpose is not to tear down the society but to refashion it for their benefit. When they cease to seek a higher standing and concentrate upon maintaining the position they now have, then they are no longer members of the middle class. They have become more interested in privilege and restriction than in change.

Dr. Grayson then discusses the formation of a middle class which was characterized by the continuous ownership of portable wealth, by nonbelligerence, by a high degree of intelligence and shrewdness, and by rugged individualism. Some ancient civilizations were more favorable areas for middle class development than others. Until we come to the Greeks, each of them lacked certain necessary influences for a full-fledged development. The middle class spirit really flowered in the sixteenth century against such reactionary forces as medieval rulers and the Catholic Church. In the modern era, special attention is devoted to England and to economic progress in early America.

The question today is whether a whole complex of changes since the beginning of the present century are now threatening

to weaken the function of the middle class as a dynamic source of further cultural advancement. European states seem to be approaching the end of their middle class activity. In the United States there are dangerous cultural lags that must be narrowed if the democratic experiment is to succeed. One does not have to agree with Dr. Grayson's secularist interpretation of history, or equate cultural progress and the middle class, or minimize the cultural achievements of conservatives, to admit that the crisis of today's middle class is in a larger sense the crisis of modern civilization.

JOHN J. O'CONNOR

Georgetown University, Washington 7, D.C.

The Rape of the Mind. The Psychology of Thought Control, Menticide, and Brainwashing. By Joost A. M. Meerlo, M.D. Cleveland: The World Publishing Company, 1956. Pp. 320. \$5.00.

The field covered by this inquiry touches, and even partly coincides with, the areas of communication research, political power analysis, authoritarian leadership, and the crisis of democratic group life. Therefore, it is of great sociological significance. The author, formerly a Dutch psychiatrist and psychotherapist, had the opportunity to study closely the methods and effects of mental and physical torture — by observation and as a victim himself. After his escape to England during the war he investigated traitors and collaborators and thus gained wide experience in all coercive methods of thought control and brainwashing. This practical knowledge combined with his training in psychology enabled him to write this comprehensive book which is invaluable for those who wish to examine the methods by which man tries to influence man beyond the "normal" forms of education, indoctrination, and general publicity.

In the first part the techniques of individual submission are described. The chapter on Pavlovian conditioning is of particular value since it reports also on the more recent elaboration of Pavlov's ideas and their application to political behavior in present-day Russia. But another chapter with the provocative title "Why do they yield? The psychodynamics of false confession" deserves our full attention on account of its descriptive and analytical approaches. He who has gone through it will think twice before labeling as a "traitor" a victim of thought control. The second part deals with the techniques of mass submission. It offers broad insights into totalitarianism and the semantics of totalitarian thinking. The chapter "trial by trial" goes straight into the disturbing issues which many Congressional investigations have raised.

The third part "unobtrusive coercion" takes up forms of mental penetration which are inseparably linked with the organization of modern mass society (as technology and bureaucracy). Its last chapter on "the turncoats in each of us,"

full of pertinent observations on treason and loyalty, is a precious contribution because of the author's scholarship in psychology. The fourth part in which Meerlo searches for defenses against mind-raping appears to this reviewer comparatively weak; probably we have not yet attained the stage of a mental and moral development where we can efficaciously resist mental torture and build up a strong foundation for freedom in individual and group communication.

The book is written "in simple words, bypassing jargon," and this method turns out to be successful; the scientific precision does not suffer from it. Furthermore the book serves a useful purpose by clarifying the meaning of the term "brain-washing" which we today have the tendency to apply so loosely that it is being deprived of its real content (e.g., do non-Catholic schools *brainwash* Catholic students, or is it not rather a form of indoctrination to which students are exposed?). A final remark: it may be regretted that the author is so convinced of the power of psychology that he neglects the function of the spiritual forces in man as builders of better attitudes in interpersonal and intergroup relations. **RUDOLPH E. MORRIS**
Marquette University, Milwaukee 3, Wis.

Ayorama. By Raymond De Coccolla and Paul King. New York: Oxford University Press, 1956. Pp. viii+316. \$4.50.

Many an anthropologist, seeking an opportunity for field work experience, might well envy Father De Coccolla, whose twelve arduous years among the Northcentral Eskimo of Canada brings to us a tale both accurate in observation and heartwarming in human interest. This story, ably told with the assistance of Paul King, is stark, frightening, and brave. Many a missionary priest has had similar stories to tell, but few have been able to set down their records on paper, and in this case, to make a substantial contribution to ethnography as well.

There are passages about the intimate life of the Eskimo of the Land Beyond, which are difficult to read. It is somehow unthinkable that but a few miles to the North country, there are bands and tribes of people who know little else in life other than the pursuit of food, sexual satisfaction, and survival. These are a brave and hardy people, and their contacts with occasional tradesmen at posts, a few Mounties, and priests, represent their communication with the world outside. Father De Coccolla points out that in this hard quest for the elemental satisfactions, and despite the fears and anguish which must beset these people, they possess a security in kind which is different and greater than that of the civilized white man. For in one thing and one thing alone are these folk secure: they are masters of their domain — there are none who want or could physically or psychically share their land and their world.

But that is precisely what Father De Coccolla did. He went

to live with them; slept for months at a time in their igloos; marched with them on the hunt; shared their births, sicknesses, and deaths. One cannot do this without reaching into the people observed, and this Father did, with sparse and occasional friendships; with a baptism or two (he is not over-explicit about his own accomplishments, a feature which alone makes his story even the more powerful); an occasional meeting with officials from the world outside.

As books go, this is not only well-written, it is also well-built by the publishers. The jacket design is most attractive and great care must have been given to the printing and the proof reading. The book is dedicated to Suzanne, the wife of Paul King. There are a number of really beautiful and realistic illustrations by James Houston. There are twenty-eight chapters, with a Preface, an Author's Note, and a Glossary. The word Ayorama, like the Japanese Sayonara, or the Chinese "Meio fah tze" simply means, "If it must be so." And throughout the book, there is the simple Eskimo comment, "Ayorama." This is indeed a hard life, for the people and for the observer.

There are portions of the book which stand out as great art. If this is not "science," and it is surely not fiction, then it must be great art. It is a world, which, a bit farther to the south, was known to Irving Hallowell, more than any other of our more recent anthropological contributions coming out of the United States. For the seminar student in social anthropology, it is highly recommended for its sincerity, its keen observation, and (if these students are also human) for its pathos and beauty. Readers who experience a lonely Christmas midnight Mass with the priest-author, or who grow up with the little girl whose life was spared by a people who commonly kill their daughters when they are born, or the tremendous effort of example and sacrifice which went into the voluntary adult baptism of a few of Father's friends, will be moved by this writing.

There is a description of spring madness, such as is seldom seen by persons from the outside world, with its petty day-to-day orgies. Father's living of the Christ-life among a people to whom chastity is an absurdity and for whom privacy is nonexistent, is a sheer tour de force of grace and wit.

Will this book add to ethnographic literature of the people involved? Although this reviewer works in a different area, he asserts that this type of book opens up for the student of social anthropology an entire world of ethnographic experience which he might otherwise not have. And it will rank, in that sense, with Shapiro's magnificent account of Pitcairn Island, and with similar descriptive, semi-scientific, richly ethnographic materials.

The price is right, and it is worth reading, as few people will ever encounter the Land Beyond, along the central Arctic

coast, where the Kragmalit, the People Beyond, live out their brave and difficult lives.

ALLEN SPITZER

Saint Louis University, Saint Louis 3, Mo.

Concept of Freedom. Edited by Carl W. Grindel. Chicago: Henry Regnery Co., 1955. Pp. xii+512. \$10.00.

The great topic of today is freedom and, yet, there does not seem to be any agreement on the definition of the term. Much has been written on various kinds of freedom; man's inalienable right to freedom has been stated again and again. At the same time, however, totalitarian systems have succeeded in depriving man of his personal freedom, and moral and social chaos threatens the dignity of free human persons. The attempt is being made to excuse these excesses precisely in the name of freedom. Obviously, then, freedom can be abused. Absolute freedom irrationally desired by men will result in license and chaos. Therefore, it is of paramount importance to re-examine the meaning of the concept of freedom in order to have its application based on sound premises.

This attempt has been made in the fourteen essays constituting the book *Concept of Freedom*, written by members of the faculty of St. John's University, New York, and its Humanities Research Board. The introductory essays attempts to locate freedom in the depth of human knowledge and to trace its metaphysical roots; to point out its psychological foundation as far as the basic objectives of man are concerned: his obligations to his Creator, to himself, and to society. The second part of the book applies the concept of freedom to such important areas as education, social economy, politics, international relations, and labor. The various treatises are based on the solid conviction that human freedom is a means and not an end in itself; that it bears an intrinsic ordination to a definite end, to the ultimate perfection of man's nature in the attainment of his final goal.

One of the greatest contributions the book makes to our current problems is the sound and clear definition of freedom as the power of purposeful and rational self-determination and the application of this power to the socio-economic and the political field.

The timely approach to the problem of our age — freedom, intrinsically limited and yet remaining liberty; freedom, perfecting human nature if used in accord with divine and natural law, or, frustrating this nature if used irrationally as an absolute end in itself — makes this book worth reading and thought-provoking.

SISTER MECHTRAUD, S.S.P.S.

Holy Ghost College, Manila, P. I.

The Loyal and the Disloyal. By Morton Grodzins. Chicago: The University of Chicago Press, 1956. Pp. x+320. \$4.00.

By the author's own admission, people will look in vain for a definition of loyalty in *The Loyal and the Disloyal*. The reason for the omission is:

Individuals and groups smaller than the nation define loyalty . . . in various ways. And a man, by his own lights, may be loyal to his nation even when he is being hanged as a traitor. . . . The effective definitions of loyalty are therefore, under most circumstances, unofficial social norms; and groups compete to establish these definitions as they compete in other spheres of life (p. 266).

According to Webster, loyalty has for its first meaning faithful adherence to one's government or sovereign. And patriotism is defined as love of country or devotion to the welfare of one's country. The author would, I believe, accept this. The difficulty for him is in determining just what constitutes proper acts of loyalty and patriotism or of disloyalty and treason. In other words Grodzins is referring to expressions of loyalty when he calls definitions of loyalty unofficial social norms which groups compete to establish. And for him there is no norm, valid for all, by which a given action can be judged to be loyal or disloyal. One and the same act will be objectively patriotic or treasonable, depending on the "light" of the individual who performs it.

The root of the author's difficulty is not hard to unearth. He has no grasp of the natural law; he has no norm, verifiable by reason, which will enable him to judge the right or wrong of an action directed at one's country. Consequently the analysis and conclusions of the author are purely subjective.

This is unfortunate, for the topic of national loyalty is of the utmost importance today. Even many who are loyal and patriotic in practice are confused by the question of proper procedure in dealing with "brain-washed" soldiers, morally confused scientists in sensitive positions and reformed citizens who were at one time duped by the promised panacea of communism.

Obviously the number of ways in which loyalty and patriotism can be expressed are countless. No one could enumerate all possible acts of loyalty or disloyalty. But everyone can and should have at least a norm for determining whether any given action is an act of patriotism or treason. Any expression of love of one's country must conform to the natural law; or to be more specific, an action, to be truly patriotic, cannot be in conflict with social justice, not to say Christian charity.

Since the author fails to understand this, his book is aptly described by him as just "another voice in the great national conversation" (p. 261).

JOHN F. KENNEY, S.J.

St. Mary's College, Kurseong, India.

Psychology of Industrial Conflict. By Ross Stagner. New York: John Wiley & Sons, Inc., Pp. ix+550. \$8.00.

With the growth of trade unions in the two decades and the spread of collective bargaining in settling wage questions there has developed a considerable volume of writings on the subject of labor-management relations.

Psychology of Industrial Conflict, if it offers no cure, does make an analysis of the subject that is worthwhile for the students or practitioner of labor relations. It describes very well the area of conflict between Management and Labor, the means and techniques for working out differences, and the progress that has been made in that regard in recent years.

Industrial peace is still the great desideratum, but new forms, larger purposes and a greater sense of co-operation on the part of management, labor, and the public will have to be found and accepted if it is to be achieved and the general welfare bettered. Many suggestions to improve labor relations are offered on the basis of experience. They are good as far as they go. The book concludes, it seems to this reviewer, on the need for what is referred to as an institutional distribution of power in labor-management relations in the interest of industrial peace. It sees this in terms of a long range program, based upon an awareness of common goals and of the value of co-operation. The Industry Council Idea is called to our attention as a suggested means to this end. The I.C.I., would provide for participation by both management and labor in the making of basic industry decisions. Such a scheme would insure the people of the Nation a voice in planning the economy and in key decisions affecting their lives through the government, economic organizations, management, labor unions, farm organizations, and consumer bodies. It would democratize our economy and make large corporate property a public trust.

JOHN BROPHY

Industrial Union Department, AFL-CIO, Washington 6, D.C.
Industrial Society. By Georges Friedmann, Glencoe: The Free Press, 1955. Pp. 436. \$6.00.

While on a field trip in European factories and labor union headquarters a couple of years ago, a question I was called upon to answer quite frequently was, "what is the real aim of this 'human relations in industry' program? Is it another form of Taylorism contrived merely to squeeze more production out of workers?" Actually an American official's unfortunately professed and publicized advice contributed to this suspicion when he counseled, "adopt these programs of human relations and TWI (on the job training, or training within industry) and you will find labor less interested in such programs as co-determination."

This book of Sorbonne Professor Georges Friedmann supplies a superb historical and current purview of scientific con-

cern with the human factor in production, or what its subtitle calls "the emergence of the human relations of automation." An excellent, brief introductory chapter points to the great economic and social transformation within which alone such developments as Taylorism and its more or less benign successors have significance and can be understood.

Thereafter we read a good analysis and devastating criticism of Taylorism, found deficient precisely in its most cherished "scientific" claims. Friedmann, with a background of industrial chemistry as well as social science, then discusses various physiological effects of work on the personality. Items such as fatigue, the results of such physical factors as temperature and tempo, light and noise (the latter's fatiguing effect), accidents, monotony, technological change, etc., receive illuminating treatment. Dr. Friedmann incidentally has little patience with economists who deny an (at least painful if temporary) unemployment effect of automative developments. He is considerably uneasy about the motives behind "human relations" programs, and about the apparent ignorance of socio-industrial scientists concerning the subordinate role exercised by the factory social sub-system within the framework of much larger social system, e.g., the national community.

Some of the author's finest insights are found in his accounts and appraisals of such experiments as those at Hawthorne, Bat'a in Czechoslovakia, *et al.* He is justifiably critical of Elton Mayo's gratuitous claim that "the various researches I have reported possess significance equally for a factory in the Volga or for another on the banks of the Charles." This obviously implies a lack of consideration for the variation in impact of different social structures and systems on the industrial subsystems. On the other hand, Friedmann seems himself to be too closely steeped in "worker-class consciousness" so typical of French thinking. He seems not to have heard the responses of many well-paid and satisfied American workers who simply consider their 8-hour day, 40-hour week and 50-week year the price to be paid for a quite adequate standard of living and economic solvency.

Professor Friedmann's book is not only a worthy contribution to the literature in industrial sociology: it is *must* reading in that field.

JOSEPH B. SCHUYLER, S.J.

Loyola Seminary, Shrub Oak, N.Y.

The Sociology of Industrial Relations. An Introduction to Industrial Sociology. By John B. Knox. New York: Random House, 1956. Pp. xiii+348. \$6.75.

My review copy of this book is full of marginal notes underlinings, question marks and exclamation points. To utilize all the thought which the author "provoked" in the mind of this reviewer would amount to writing a long article. A critical

account as brief as this one thus cannot do justice to the book and the work of its author. However, I cannot help saying that this is *not* an "industrial sociology." It is, rather, a book which combines a treatment of labor problems, history of labor, industrial psychology, personnel management, and — the sociology of industrial relations (which latter is to be found somewhere in the middle of the text).

Trying to be thorough, Knox gets into a discussion of such remote topics as indentured servitude, child labor, Owen's utopian community New Harmony (Ind.), theories of contract, industrial accidents and occupational diseases, race riots, the growth of unions, and so on. Granted that all these chapters are meant to demonstrate human relations in industry and the mutual relations of industry, community, and society, this hardly justifies a more or less detailed treatment of pre-capitalistic employment conditions, of family life at Oneida, N.Y., a hundred years ago, of the economics of location, the frequency and severity rates of injuries, of U.S. immigration, and what not.

While Knox assures the reader frequently that his main concern is a truly sociological and objective analysis of the human structure of industry, he makes some rather sweeping statements that are hardly compatible with his assurances, as, e.g., "Modern social science has established that man is, to a large extent, the product of his environment" (p. 29); "Modern social science has discarded [the] conception . . . of man as a rational being" (p. 32); "Man is a mass of protoplasm, differentiated into an intricate organic structure" (p. 60). When read in their contexts, these statements make more sense than they do in isolation, yet even then reflect a kind of "sociologism" which tends to regard sociological dimensions as absolute. When quoting or referring to Holy Scripture (pp. 49, 65, 66), Knox misses the point completely. Evidently, Knox knows next to nothing about industrial sociology in Europe which, by the way, has always acknowledged the pioneer work done for it in this country in the fields of scientific management, industrial psychology, human engineering, and personnel relations. It is interesting to know that industrial sociology in Germany was started on its way some 30 years ago almost exclusively by Catholics, such as Goetz Briefs (now of Georgetown U.), Rudolph Schwenger (later member of the ACSS), Rev. Ad. Geck, Ernest Michel, T. Brauer (late professor at St. Thomas College), H. Lechtape, and E. Wehrle. Max Weber's investigations on "the psycho-physics of industrial work" and on the "selection and adaptation of workers in large industry" (both 1908) seem not to be remembered anymore. Few industrial sociologists in this country seem to be aware of the work done long ago by H. Fayol and H. Dubreuil in France, Mary van Kleek in Holland, H. de Man in Belgium, Robert Michels in Italy.

That with regard to the social questions of industrial society, "the voice of Catholicism did not speak until 1891" (p. 339), when *Rerum Novarum* was published, is of course, also wrong. However for teaching and research the conceptual framework of Knox's book will prove quite useful and stimulating.

FRANZ H. MUELLER

College of St. Thomas, St. Paul 1, Minn.

Co-responsibility in Industry. By Jeremiah Newman. Westminster, Md.: The Newman Press, 1955. Pp. xxiii+187. \$4.00.

Across the world the human element in industrial life has been seeking recognition and respect through a variety of co-management experiments. Catholic social doctrine has encouraged and promoted this development as an indispensable step toward peace in industry and social order. Father Newman, Professor of Sociology at St. Patrick's College, Maynooth, Ireland, not only reviews the co-management experience in several countries, but also points forward in positive and practical terms to the wider application of the social teaching of the Church.

Co-responsibility refers to "any arrangement through which participation of any kind in management is accorded the employees," whether that participation is direct through the actual possession of certain managerial functions, or indirect through advice and consultation. The agencies through which co-responsibility may be exercised are known by a variety of names: industry councils, works councils, joint management bodies, joint production committees, labor-management committees, and so forth.

The opening chapter has a valuable analysis of the nature of the right of workers to co-responsibility in the light of papal teaching, especially Pope Pius XII's famous address of June 3, 1950.

After examining and evaluating the co-responsibility system in Germany, Belgium, and the Netherlands, Father Newman feels that the most promising model, in the light both of practical experience and of the papal program, is the Dutch experiment. (The appendices of this book present convenient documentation of the basic co-responsibility laws of those three countries.)

Following a long chapter concerning "Joint Consultation in Britain," there is a brief review of "Industry Councils in America," a chapter which suffers from inadequate source material.

One disturbing impression received by this reviewer is the critical and distrustful attitude of the author toward trade unions. However, this book is "must" reading for all students and teachers of the Social Encyclicals.

REVEREND JOSEPH D. MUNIER,

St. Patrick's Seminary, Menlo Park, Cal.

Britain Views Our Industrial Relations. By Mark J. Fitzgerald, Notre Dame, Ind.: University of Notre Dame Press, 1955. Pp. ix+221. \$4.25.

A recent news story concerning a new book published in Great Britain, *The Quick and the Dead*, written by a man who was a squadron leader during the last war, a chief test pilot, and aviation correspondent for a London newspaper, quoted the author to the effect that the British aircraft industry lacks competitive drive and is shackled by incompetent, underpaid employees, overlapping programs and antiquated factories. Making allowances for possible prejudice and lack of understanding of the process of airframe manufacture on the part of the author, this would still seem to indicate that the British aviation industry has not as yet achieved a desirable level of productivity.

Whatever may be true of the British aviation industry, it is evident that the reports and recommendations of the 67 British union-management teams which visited this country starting in 1948 have resulted in a slow, but apparently steady, increase in industry productivity. The history of industrial productivity in Great Britain and in America, and of the management and union attitudes and activities involved in productivity, shows that the thinking of the older, and presumably more mature, British labor organizations and managements is at about the same stage as was the thinking of American labor organizations almost twenty years ago. Of course, the conclusions that the unthinking might draw from such a comparison would be rather unfair because of the differences in the natures of the British and American industrial economies.

The 67 British teams which visited this country found much that they felt would be useful to them in increasing the industrial productivity of Great Britain. However, the recommendations of these teams, especially the recommendations which involve closer co-operation between management, improvement of methods of production, work simplification, job evaluation, wage administration, plant layout and the extensive use of mechanical aids, cannot be put into general practice until there is a general reorientation of union and management thinking. The traditional ways of doing things are often a handicap to progress and the fears that such changes will weaken the job security and the wage security of the worker must be allayed.

It is interesting to note that the British attribute great force to the desire which the American worker has to improve his standard of living. This desire for improvement in living standards appears to exert much less force on the British worker than it does on the American worker.

H. C. CALLAGHAN, S.J.

College of the Holy Cross, Worcester, Mass.

Individuals, Groups, and Economic Behavior. By C. Addison Hickman and Manford H. Kuhn. New York: The Dryden Press, 1956. Pp. xvii+266. \$4.75.

One of the favorite pastimes of economists is the construction of models (e.g., a purely competitive industry composed of many small firms), which by eliminating the influence of extraneous variables permits drawing determinate conclusions. The process is analogous to controlling variables like heat, pressure, humidity, light, etc., in a chemistry laboratory, except that the control is exercised by way of simplifying assumptions. The realism of the conclusions will therefore depend upon the degree of correspondence between assumptions and fact and upon the significance of the influence of the variables temporarily held constant.

One of the simplifying assumptions made by the economist is that maximization of profit is the sole motivation of business men. This methodological deviation from real life reduces the number of variables he must take into account. When he wishes to bring his model more closely into accord with reality, he can release this and other variables from their "hypothetical inactivity" and observe the effect on his model.

This is the task to which the authors of this book set themselves. Adopting as their socio-psychological orientation the symbolic-interactional approach or self theory, they show that in fact business executives are motivated by a wide variety of considerations other than profits; and they then go on to build a theory of economic motivation around the concepts of status and role. The theory is sketchy and does not pretend to be much more than an invitation to further exploration of the problem. The authors accordingly devote an entire chapter to outlining promising methods of research. Such studies may in time reveal a great deal about economic motivation, but from the viewpoint of the economist, the main work would still remain to be done — tracing the effect of the variant managerial behavior on the operation of his model.

The authors also explore in a similar way, and with similarly unspectacular results, the possibility of comparing degrees of satisfaction between different persons, and the degree of compatibility, if any, between economic planning and freedom.

MARTIN E. SCHIRBER, O.S.B.

St. John's University, Collegeville, Minn.

Community Life and Social Policy. Selected Papers by Louis Wirth. Edited by Elizabeth Wirth Marwick and Albert J. Reiss, Jr. Chicago: The University of Chicago Press, 1956. Pp. xiv+431. \$6.00.

The Foreword by Herbert Blumer and the Introduction by Philip Hauser constitute what will probably be the best reviews of this selection from the many articles written by Louis Wirth.

The Editors chose twenty-five Papers from a list that occupies eight closely printed pages at the end of the volume, organizing them under four headings: Community and Society, The Human Community, Problems of Social Life, and Social Problems and Planning. Editorial comments are deliberately very brief so that the reader may the better appreciate the scholarship to which the author attained and the sociological insights that mark his analyses.

These articles show the influence of Park, Burgess, Tonnies, and Mannheim. Throughout there is frequent reference to the concepts of community, intergroup relations, and the development of consensus. Community consensus is repeatedly evaluated not only with respect to Wirth's own urban area of Chicago but in relation to the region, the nation, and eventually the international scene. Intergroup relations appear as a factor in nearly all the selections even in the final one which is a commentary on our stake in the current world crisis. In the articles of later date Wirth often refers to communication and its control in an increasingly mass society and the effects in producing or preventing consensus.

The titles of his articles are intriguing and indicate the evolution of Wirth's ideology. For example: *Urbanism as a Way of Life*; *Localism, Regionalism, and Civilization*; *Consensus and Mass Communication*. That Wirth was widely read in the literature is amply demonstrated in these selections and their almost stark realism is the result of his numerous ventures in social action. In view of his already preeminent scholarship and practical experience in helping to shape social policy, his death at 55 might suggest an unfinished symphony, but it is more likely that had he lived to be 75 his writings would represent a continuing series of ballads increasing in perspicacity of analysis and ever more practical in guiding community effort.

Had Wirth's Preface in Mannheim's *Ideology and Utopia* not been included in these selections, they would not truly represent Wirth's erudition. Nor would there be any adverse criticism in this review. In this penetrating presentation of Mannheim's refusal to fully accept Spengler-like analyses of western society, Wirth also repeats the timeworn condemnations of the "dark ages" and seems to agree with those who hold that science and religion are reciprocally inimical.

Wirth is not exactly "easy reading" but he does not indulge in sociological "double talk." Perusal of this work is a rewarding review of Sociology as usually presented in the second quarter of this century.

BROTHER D. AUGUSTINE, F.S.C.

La Salle College, Philadelphia 41, Pa.

An Outline of Social Psychology (Revised Edition). By Muzafer Sherif and Carolyn W. Sherif. New York: Harper and Brothers, 1956. Pp. xix+792. \$6.00.

Before appraising any textbook in social psychology it is necessary to keep in mind that, as with all interdisciplinary subjects, social psychology is made up of "schools" and that these schools almost always reflect the theoretical and research emphases of not several, but one discipline. Thus, social psychology textbooks written by psychologists are not usually acceptable to sociologists and vice-versa.

This revision of an excellent textbook by the Sheriffs, themselves pioneers in experimental social psychology, is difficult for the sociologist to ignore. As long as the Sheriffs were writing primarily about ego-involvements and social norms it could logically have been held that their work was, after all, psychology and not sociology. In this revised addition they have related the experience and behavior of individuals to the *structure of the group*, especially of the small group. Thus, in addition to adding an even more sociological flavor (this school of psychology — Sherif, Murphy, Newcomb, etc., — has always been good in this respect) they accomplish the notable feat of incorporating into their subject matter some of the recently acquired wealth of findings in small group research.

For the Catholic sociologist teaching the social psychology course a few observations may be in order. Firstly, this book is like most other social psychology textbooks in confusing the whole man with the socially acquired aspects of man — yet personality, as such, is discussed so briefly that there are fewer problems than with most. Secondly, it may be an excellent choice where only one course is offered for both psychology and sociology students. Finally, individual role behavior in relation to the broader institutional roles does not, in this reviewer's opinion, receive a sufficient amount of consideration to make this text a wise choice for the course offered primarily for sociology students.

JACK H. CURTIS

Canisius College, Buffalo 8, N.Y.

Social Psychology: The Revised Edition. By Alfred R. Lindesmith and Anselm L. Strauss. New York: The Dryden Press, 1956. Pp. xvi+703. \$5.50.

For those who may not be familiar with the original work, the revision of which is reviewed here, it should be pointed out that the Lindesmith-Strauss themes were that (a) human beings are language-manipulating animals and (b) human beings live in social groups. In this symbolic-interactionist frame of reference they treated language and human behavior, socialization, personality, race and sex, social change and mass behavior, and relationships between man's biological structure and his social behavior.

The authors hold that there has been no fundamental change in their position or purpose in this revised edition. The main changes are: (1) the introduction of other theoretical systems i.e., behavioristic psychology and Freudian psychoanalysis; (2) their ideas of language behavior have changed and conversation as the prototype of linguistic behavior is now stressed; (3) their discussion of personality is greatly enlarged and enriched; of special interest to the sociologist is the stress upon relationships between social structure and personality; (4) two chapters on "collective behavior" have been omitted (in keeping with an apparent trend among social psychologists); and (5) a number of topics have been added — childhood personality development, personality change, motivation, and social structure and personal organization.

No social psychology textbook has yet been written which could be considered ideal for us in the Catholic college classroom. Books that may have been adequate from the standpoint of Catholic doctrine have been inadequate in sociological and psychological scholarship. The reverse has also been true — adequate texts by sociologists and psychologists have been faulty in their explicit or implied notions of the nature of man. Happily, however, the thoughtful teacher can use Lindesmith and Strauss, one of several excellent social psychology texts on the market, in the assurance that the symbolic-interactionist approach can be synthesized not only with sociological theory, but also with the Christian concept of man. This stimulating challenge to the Catholic teacher is obviously worth the effort.

JACK H. CURTIS

Canisius College, Buffalo 8, N.Y.

The Social Psychology of George Herbert Mead. By Anselm Strauss. Chicago: The University of Chicago Press, 1956. Pp. xvi+294. \$1.50.

George H. Mead published very little during his lifetime. After his death in 1931, however, his former students and colleagues at the University of Chicago edited his class notes and his unpublished writings which resulted in three posthumous volumes: *Mind, Self and Society* (1934), *Movements of Thought in the Nineteenth Century* (1936), and *The Philosophy of the Act* (1938). As a result, Mead became known and recognized posthumously as a leading American pragmatist. Mead's influence in social psychology, however, is less known. His reputation in that area is primarily due to sociologists writing about self-control, role-taking, socialization of the child, and communication, who introduced Mead's ideas on these subjects to sociological literature.

This little volume, adequately edited by Strauss, collects selections from the aforementioned three volumes which bear on some of the problems of interest to social psychologists. Sociologists would find the following selections stimulating: The

problem of society — how we become selves; The nature of scientific knowledge; History and the experimental method; The process of mind in nature; Stages in the act: preliminary statement; Mind; Self; Society.

For this reviewer, re-reading Mead through these selections was a more exciting experience than initial exposure to his writings a decade ago. The role of imagination and play in the acquisition of roles, the generalized system of attitudes (better known as the "generalized other"), the role of perception in interaction, the "conversation of gestures," and many more ideas of Mead's will be stimulating to those interested in understanding the interaction process.

Some of Mead's ideas have an almost contemporary ring. Social psychology is not over-taking Mead; it has gone beyond him, at the same time it has not left him far behind. Much can be gained by looking at these selections from Mead in retrospect.

FRANK A. SANTOPOLO

Fordham University, New York, 58, N.Y.

Experimental Designs in Sociological Research. Revised edition. By F. Stuart Chapin. New York: Harper & Brothers, 1955. Pp. xii+297. \$4.50.

When Chapin published the first edition of this book back in 1947, he made a contribution of considerable importance to the methodology of our science. He defined, more carefully than anyone before him, the place of experimentation in sociology. In the intervening years he has not been idle, but has continued to develop his views. It is therefore fortunate that he has decided to publish this new edition of his book, putting his current teaching between one pair of covers.

The new edition is not a complete rewriting of the old one. All seven chapters of the old edition are reprinted — apparently from the same set of plates. To these are added four new chapters. There is also important new material in the appendices, particularly the 1952 revisions of Chapin's Social Status Scale and Social Participation Scale.

The four new chapters deal for the most part with rather technically mathematical material such as analysis of variance or nonparametric statistical methods. The general sociological reader will probably be most interested in Chapter XI "Some Problems in Psycho-Social Measurement" in which Chapin discusses from his rich experience some of the recurrent difficulties of social research.

The book is indispensable for every sociologist with a special interest in the possibilities of sociological experimentation.

PAUL HANLY FURFEE

Juvenile Delinquency Evaluation Project, The City College, New York 31, N.Y.

The Art of Child Placement. By Jean Charnley. Minneapolis: University of Minnesota Press, 1955. Pp. xxi+265. \$4.50.

Child placement is one of the most taxing duties of the modern social worker. Success or failure in this area of activity are dependent upon so many factors, many of them subtle and difficult to detect, that the field of social work finds itself compelled to develop specialists in placing children. A comprehensive book dealing with the theory and practice involved is certainly welcomed by the profession.

The desirable qualities of a child welfare worker are, according to Miss Charnley, "an understanding heart, an ability to empathize and communicate with children, a knowledge of the method and philosophies of child placement." The keynote to success is *preparation*, especially of the child who needs placement care. The author becomes a veritable sob-sister in her attempt to delineate the pangs of separation of children and condemns the modern hospital practice of separating the neonate child from its mother. "Environmental stimuli of a baby have to be regulated as carefully as his food intake."

Miss Charnley devotes special chapters to the "Very Young Child," "Gradesters," and "Adolescents." The desirability of foster homes versus institutions is discussed in commendable fashion and some very sensible principles are outlined that should greatly aid the worker in making decisions in this matter. Casework with "natural parent" and foster families and the "ideal" foster mother take up forty per cent of the book.

At the end of each chapter there are long and amateurishly-detailed case histories. The mawkish impression left by these "stories" does much to perpetuate the distorted popular idea of the professional social worker as the "low-heeled, flat-chested lady with a sailor hat and black dress."

SYLVESTER A. SIEBER, S.V.D.

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SHORT NOTICES

Group Differences In Attitudes and Votes: A Study of the 1954 Congressional Election. By Angus Campbell and Homer C. Cooper. Ann Arbor: University of Michigan, 1956. Pp. vi+149. \$3.00.

This monograph is one of a series of publications issued by the Survey Research Center of the University of Michigan and concerned with the political behavior of the American electorate. This study had two general objectives. One was to provide a description of the political acts and attitudes of the major population groups in the congressional election of 1954. The other was to ascertain such relationships as the data might reveal between the characteristics of these groups and the nature of their political behavior. By employing the sampling method (1139 cases) without post-election follow-up, it was apparent that the political individuality of party identification groups was the most striking of any of the population categories considered. There was no evidence of a general political "line" among Catholics. Knowing that a person is a Catholic tells us a great deal more about his religious beliefs than it does about his politics, provided that the issues do not involve such group standards as would apply in birth control legislation.

JOHN J. O'CONNOR

Georgetown University, Washington 7, D. C.

Catholic Social Doctrine. By Daniel A. O'Connor, C.S.V. Westminster, Md.: The Newman Press, 1956. Pp. xii+204. \$3.00.

Although the dust cover adds the subtitle, The Church's Teaching on the Principles of Sociology, this volume presents very general considerations on the moral doctrine of the Church on social problems (the Church and the social question, the teaching authority of the Church, the social teaching of the Church, the official sources of the social teaching of the Church, interpretation of the social teaching of the Church), and some details concerning the teachings of Pope Pius XII on the rights of the individual, on marriage and the family, and on peace among nations. The only reference to sociology in the index is the heading "Sociological data in the encyclicals."

In the preface the author states that "the first, third, fourth, and fifth chapters of Part I are largely a translation of the excellent booklet by Rev. C. Van Gestel, O.P. *Introduction à l'Enseignement social de l'Eglise...* The second chapter of Part I is based to some extent on the teaching outlined in the Catechism of the Council of Trent." A six-page appendix gives a very useful list of titles of papal documents on social problems from Pope Gregory XVI to Pope Pius XII as already noted in Father Van Gestel's work, with a very brief indication of the purpose or content of each, and adds several more recent ones, the latest being the 1954 Christmas Message of Pius XII on peace.

ERNEST KILZER, O.S.B.

St. John's University, Collegeville, Minn.

Quelques matériaux de sociologie religieuse canadienne. By Louis-Edmond Hamelin and Colette L. Hamelin. Montreal: Les Éditions du Lévrier, 1956. \$1.50.

The Quebec way of life, traditionally centered around the village church, is in our time rapidly becoming urbanized; an essentially rural

people is now two-thirds a population of city workers. That the urgent problem facing the Church in French Canada is thus at present one of adaptation to this new social condition, is well brought out in this first book published in Quebec devoted exclusively to religious sociology. The first of the book's four sections is introductory in character, giving historical background, and suggesting problems for study. The 83 pages of Section 2 — more than half the volume — are devoted to a critical bibliography of books and articles, of which about one third are general in nature, the rest dealing with French Canada. Many of the references concern the problems involved in developing priestly and religious vocations. Section 3, a summary of a study made by the authors in the diocese of Three Rivers, points up the growth of industrialization in a typical French-Canadian diocese, and its meaning for the Church. Additional ideas for research, directed primarily at the situation in French Canada but suggestive for other countries, are given in Section 4. All in all, this volume, while making no claim to be a comprehensive treatment, is important for students of religious sociology, and indicates the value of studies in this area, not only for scientific knowledge, but for the apostolate of the Church.

MOTHER M. ROSANNA, O.S.U.

Ursuline College, London, Ontario

The Role of the Laity in the Church. By Msgr. Gerard Philips. Chicago: Fides Publishers Association, 1956. Pp. vi+175. \$3.25.

For a long time the laity have considered themselves the passive subjects of ecclesiastical authority. But to-day this apathy is slowly giving way to an active participation; they feel themselves living members of a community of salvation, a fact rich in promise in the face of a widespread despairing dechristianization. Msgr. Philips, who occupies the Chair of Dogmatic Theology at Louvain and is the spiritual leader of Catholic Action in Belgium, is primarily concerned, not with a call to action, but rather with a statement of the exact theological principles of lay action and the proper role, place and function of the laity in the Church.

Once the theological principles are recognized, the remaining task will be to advance their faithful application by the clergy as well as the laity. Ten chapters discuss such subjects as the lay vocation, lay spirituality, the laity and Catholic Action, the laity and political action, and the relations between laity, clergy, and hierarchy. In serving God humbly, ardently and in the place determined for him, to-day's layman has the challenge to be, with Our Lady, a cause of great joy for the whole society. This scholarly monograph is one of the most important contributions to clear thinking about the lay apostolate in recent years.

JOHN J. O'CONNOR

Georgetown University, Washington 7, D. C.

Beyond the Dreams of Avarice. By Russell Kirk. Chicago: Henry Regnery Co., 1956. Pp. xii+339. \$4.50.

A phrase borrowed from Samuel Johnson supplies the title for this collection of "Essays of a Social Critic." The title does catch the spirit of the author's bold bugling to a society entranced (or bemuddled) by Benthamite gratifications and collectivist ideologies. Spotlighting some major

ethico-social problems but professing no pat answers, Dr. Kirk holds that we Americans (if we are to lead the nations) will have to "think less and less about doubling or tripling the standard of living and more and more about what makes life worth living" (p. 60).

American and British social concerns share equally the pages of this volume. Topics range from Kinsey to Brownson and from current American periodicals to expiring island communities off the coast of Scotland. Perhaps the book's most valuable essay at present — certainly the longest — is that on "The Ethics of Censorship." A knotty problem is here handled prudently and with a wise regard for the lessons of history.

It is regrettable that in collecting these essays the author did not use the scissors a few times on some pet expressions and repeated examples. Furthermore, the pages on "The Dissolution of Liberalism" do not fit well with the vocal vitality conceded to liberals in other essays of this volume.

However, the author's clear and imaginative style makes his incisive criticisms of current trends especially valuable. Readers of this book will be searching the book shelves for more of his work.

PAUL H. BESANCENNEY, S.J.

West Baden College, West Baden, Ind.

Fraternities Without Brotherhood. By Alfred McClung Lee. Boston: The Beacon Press, 1955. Pp. xii+159. \$1.95.

In this earnest study of campus bigotry, "Now you see it, now you don't." Dropped from the constitutions, it reappears in the ritual; from the letter, it reappears in the spirit. Usually the chief culprit is the national alumni; idealistic campus leaders come and go, but the realistic alumni go on forever. In this paper-covered study (having a notable bibliography and index), the Brooklyn College sociologist exposes such discrimination and attempts a reply to its sophisms. But naturalistic sociology offers little foundation for universal brotherhood except a rootless democracy. Catholic colleges are here largely ignored as having few and usually only local fraternities and sororities. JOHN E. COOGAN, S.J.
University of Detroit, Detroit 21, Mich.

A John LaFarge Reader. Selected and edited by Thurston N. Davis and Joseph Small. New York: the American Press, 1956. Pp. xiv+272. \$3.50.

Father LaFarge's style is as unadorned as that of a papal encyclical. He won't give you high blood pressure, but neither will he let you down. We Catholics have been mystified as to why non-Catholic spokesmen, even churchmen, have again and again had to revise their estimates of Russian Communism. This book will add point to our wonder: its author correctly diagnosed Communism even in the egg. In his treatment of no problem is he wise only "after the fact." If the power to predict is the test of truth, social developments at home and abroad rate him no minor prophet.

Growing acquaintance with Father LaFarge constantly reveals new lines of ability and storehouses of knowledge. He is of course best known for his great contributions to interracial understanding, but he refuses to be typed. These thirty-five reprints of articles that have come from his pen during the past generation carry one through the fields of art and

literature, religion and sociology, agrarianism and Communism, ending up with Christianity and the Negro. Readers here find no calling of names; minds are illumined without embitterment of hearts. The *John LaFarge Reader* is an enduring offering from the wisdom of a holy and informed priest.

JOHN E. COOGAN, S.J.

University of Detroit, Detroit 21, Mich.

Four Years in a Red Hell. By Harold W. Rigney, S.V.D. Chicago: Henry Regnery Company, 1956. Pp. 222. \$3.00.

We have heard so much of brutality in modern times that it ceases to have the impact of novelty. Yet the story of Father Rigney's sufferings in a Chinese Communist prison is harrowing, even to those who have read so much about the refinements of torture practiced by the Reds. After his release, a Russian in Hong Kong told him that the Chinese were far worse than the Soviets in their treatment of prisoners. The details cited in this story bear out the observation.

Father Rigney was rector of Fu Jen Catholic University at Peking, conducted by the Divine Word Missionaries. He remained at his post when the Communists took over Peking and was arrested by them in July, 1951. He was released in September, 1955, after four years of imprisonment and torture. The torture was almost continuous, in the effort to obtain confessions of spying for the United States. At times Father Rigney broke under torture, but he always retracted his false confessions. Finally he was sentenced to ten years in prison, but was released as a result of pressures here in the United States and the Geneva talks between American and Communist Chinese representatives.

This is a forthright and honest treatment. While Father Rigney underplays his own heroism, it shines through these many pages. This book should be widely read. It shows more than the diabolic nature of Communism. It also shows the power of Christian truth.

JOHN F. CRONIN, S.S.

National Catholic Welfare Conference, Washington 5, D. C.

Demographic Yearbook, 1955. Seventh Edition. Statistical Office of the United Nations, Department of Economic and Social Affairs. New York: Columbia University Press, 1956. Pp. xi+781. Clothbound: \$8.50. Paper-bound: \$7.00.

This volume contains the usual statistical information on area and population, geographical distribution, urban-rural, age and sex, marital status, literacy, economic characteristics, fertility, living births, stillbirths, deaths, marriages, divorces, and life tables. However, its special topic is "population censuses" and features statistics of population censuses taken between 1945 and 1954 by the Statistical Office of the United Nations.

One third of the volume is devoted to new and revised distributions on world, regional, national, sub-national, and city populations, according to the above mentioned demographic characteristics. This book also contains a new table, never previously published, on size of household.

Because of the impossibility of publishing every year the entire body of new demographic data, this volume like the previous volumes follows Demographic Yearbook subject-rotation program. Previous special fea-

tures have included: general demography (1948), natality statistics (1949-50), mortality statistics (1951), population distribution (1952), general demography (1953), and natality statistics (1954).

These volumes still remain the best available information on world demography.

CLEMENT S. MIHANOVICH

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Tombs, Temples and Ancient Art. By Joseph Lindon Smith. Edited by Corinna Lindon Smith. Norman: University of Oklahoma Press, 1956. Pp. xv+349. \$5.00.

For more than fifty years Joseph Lindon Smith was associated as an artist with the classical excavations of tombs and monuments in Egypt, Mesopotamia, Iran, Greece, Turkey, Italy, Japan, China, Indo-China, Siam, Java, Honduras, Guatemala, and Yucatan. By reproducing in pictorial fashion the most significant works in architecture, sculpture, and painting, Smith became one of the best known interpreters of ancient art to students who came to museums. Some of the greatest names in archaeology commissioned him to paint, at the very moment of discovery, the record of archaeological research.

The present account is a folksy, intimate, and somewhat rambling account of his career. The anecdotal atmosphere in which all this scientific work is described makes this book the most pleasant archaeological text in existence. The rambling nature of the account, however, does not make for orderly presentation.

Many of the author's opinions are not concurred in by archaeologists. Thus his description of the el-Amarna period in Egypt (Dynasty XVIII) as 'a political struggle by the monarchy against the growing power of the priesthood of Amon at Thebes, rather than a religious reformation by the monotheist, Akhenaten,' contradicts Breasted and other authorities on Egypt. His linking of Sumer with Egypt on the basis of a single harp would be given little credence.

All in all, it is a pleasant book to read and well calculated to arouse archaeological interest in students but far from a unified satisfying account for the expert.

SYLVESTER A. SIEBER, S.V.D.

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Social Control. By Joseph S. Roucek, Princeton: D. Van Nostrand Co., Inc., 1956. Pp. viii+603.

This work is a revision of Roucek's 1947 edition of *Social Control*. A new chapter on television has been added and the chapters on Public Opinion and Motion Pictures have been rewritten. For the most part, however, the book remains the same as the same as the earlier edition. *Social Control* is divided into five parts: foundations, institutions, means and techniques, public opinion, and contemporary problems.

Roucek and collaborators cover a vast range of material and the net result is a work which is more an outline than a careful treatment of both old and new material. The suggested bibliography for each chapter, however, provides a source of supplementary readings which would provide necessary depth in a course on Social Control.

JOSEPH G. GREEN, JR.

The College of Saint Rose, Albany 3, N. Y.

PERIODICAL REVIEWS

JOSEPH F. GENSERT, Editor
LOYOLA UNIVERSITY, CHICAGO, ILL.

Goss, Mary E. W. and Reader, George G., M.D., "Collaboration between Sociologist and Physician," *Social Problems*, IV (1), 82-89, July 1956.

Recent stress on interdisciplinary research has focused emphasis upon the problem of communication between disciplines. The special issue of *Social Problems* on "Medical Sociology" has concerned itself with research necessitating the collaboration between sociologists and physicians and has emphasized the problems each has in understanding the other. In one of the articles in the issue a sociologist and a physician examine their associations and difficulties with the other's profession as a result of their personal experience in a joint research project between the Columbia University Bureau of Applied Social Research and Cornell University Medical College. For both, the problem basically seems to resolve itself around the physician's orientation toward the social sciences.

The sociologist (Goss) found herself consistently explaining her position and function as a social-science researcher. The attitudes toward her research efforts, evidenced among the physicians with whom she had to work, ranged from that of the "convinced skeptic," who feels social science has nothing to do with medicine and doctors are wasting their time listening to or talking with a sociologist, to that of the "overly expectant," who believes social science will solve, in short order, all sorts of perplexing problems in medicine. Within these extremes were the "benevolent skeptics," who are unconvinced that social science can be of any use to them now or in the remote future, but they do not have strong hostile feelings about social science; the "indifferent bystander," who does not cooperate in, but neither does he hinder, research; and, ideally the "working partner," who "has sufficient understanding of the method and content of social science so that he does not expect miracles yet he has reasonable confidence that what social scientists do is worthwhile." Only in recognizing these various categories of orientation was it possible to learn to work with, and get cooperation from, the physicians holding these various attitudes.

Interestingly, the physician (Reader) also discusses the physicians' conceptions of social science. (No one seemed concerned about the sociologist's understanding of the medical science aspect of the research.) According to him, many physicians consider the sociologist as one having a technical skill in interviewing and questionnaire construction. The sociologist's social theory, however, is just so much elaboration of common sense unnecessary to the physician since he feels he already has an adequate amount of that. "Such a view may seem somewhat arrogant, but unfortunately doctors tend to be so in relation to studies of human behavior." Such attitudes, Reader believes, will be eliminated only through increasing the physician's knowledge of the social sciences, not only to give him an understanding of the different specialized approaches in the social sciences but also to help him understand the basic definitions and terminology of the

social scientists with whom he might be working. In this way the physician will be able to cooperate in the evaluation of data as well as in the gathering of them. Thus, a working relationship can be developed, based upon mutual respect and esteem and in which there will be free communication between physicians and social scientists.

This article seems to be of particular interest because it points up a difficulty that sociologists have consistently faced as they developed specialized areas of sociological research — in industry, in education, in general and mental hospitals, and in many other areas. It would seem that the task of the social scientist has been to sell his worth and effectiveness to those who he feels will benefit from his findings. In addition, the status relationship of physician and sociologist, of medical science and social science, are clearly evidenced in this article. It still appears that sociology has not been accepted by all as a legitimate social research discipline and the burden of proving its worth to other earlier established disciplines lies in the effectiveness, accuracy, objectivity and validity of the work done by the sociologists themselves whether separately or on an interdisciplinary team.

Leavy, Stanley A. M.D. and Freedom, Lawrence Z., M.D. "Psychoneurosis and Economic Life," *Social Problems*, IV (1), 55-67, July 1956.

Among those interested in "social psychiatry" — the attempt to study scientifically the social variables as they are related to the etiology, treatment, and prevention of mental disorders from the viewpoint and with the methodology of the social, as well as the psychiatric, disciplines — economic factors have received considerable attention. The article under review is a partial synopsis of the findings of a study of the relationship of economic life to psychoneurosis based on a systematic examination of five hundred case records of patients seen in a psychiatric dispensary or in a psychiatric hospital. The psychoneurotic illnesses were comparable both in respect to diagnoses and severity, but the patients were of different economic backgrounds in view of two major sources of records. While the control factors are not fully described in the article and the methodology is not adequately explained (probably because this is only a brief report of a more elaborate monograph), some very interesting tentative generalizations and conclusions are reached.

From an analysis of the factors of economic insecurity, competition and prestige and problems of work as they were related to the neurosis of the patients involved, the authors agree "that economic life can be shown to have great significance as a determinant of neurosis, provided that an adequate investigation of the economic situation is made . . . what persons do to earn a living, . . . what kind of economic mores of the community have been imposed on them — such things constitute definable elements in the development of neurosis." Much of Karen Horney's emphasis on the importance of economic competition, economic pressures and social prestige as leading to neurotic conflict within our culture is supported by the findings of this survey.

The cases studied seem to support the conclusion that "poverty and economic insecurity generate or precipitate neuroses." Reactions of patients to their parents' economic problems were found to be important not

only as threats to the patients' subsistence but more importantly as threats to their self-esteem and self-image. The type of work of the patients did not seem to matter, but the work as a stress situation in which the individual's personal problems became intensified were specifically related, e. g., being given jobs beyond one's capacity, carrying more responsibility than desired, or feeling incapable of being successful on a particular job. Competition in particular as the basis of economic achievement, which in our culture is so often taken as a demonstration of individual superiority and therefore carries with it so much social prestige, was found to be closely related to the development and symptomatology of many of the neurotic illnesses.

It appears quite clear from the evidence that while economic factors are never the only important factors in the etiology of mental disorders, and that they, at times, may be simply displaced expressions or symbols of other emotional problems of the patients, one cannot fully understand the neurotic condition without considering the economic pressures and problems involved. They are, however, only one group of the many social factors which weave the web of social attitudes which individuals develop through social interaction toward other things, other persons, and themselves. Significantly, however, the more social conceptions of mental illness (in terms of Adolf Meyer's psychobiological proposal that some mental disorders are the result of the biological organism's inability to adjust properly to a social situation, or the interactional approaches of William A. White and Harry S. Sullivan, or the biosocial approach of Norman Cameron) are neglected, a psychoanalytical interpretation for economic importance is inserted. Some patients "need primarily to keep money or its equivalent in the form of valuable objects; in these persons the unconscious drive is one of retention, and had its origin in the primitive instinctive response of the child to retain his feces — as material of fantasized value, because of the significance of the stool during the process of training of the child." This is hardly a conclusion resulting from the study reported, and is perhaps the least verifiable of any interpretations and least in accord with available sociological and non-psychanalytic psychiatric studies on the relationship of child-training practices to later adult personality.

Apart from the psychoanalytic insert and the minimum methodological explanations, however, the article is extremely interesting and valuable for its insights into the relation of economic factors to mental disorders.

FRANK A. CIZON

Loyola University, Chicago, Ill.

Lubell, Samuel, "The Politics of Revenge," *Harper's Magazine*, April 1956, 29-35.

The crucial struggle in the political character of America is between the past and the future. As "political prisoners" of the past, emotional symbols create our political energy and tend to create a politics of revenge. Thus voting whether by a manual laborer or a college professor is an emotional experience. This simple truth lies in the fact that certain issues or forces, especially those associated with the Civil War or the two World Wars, will produce chain reactions of emotional feeling. This feeling in

turn is not an indication of a lack of intelligence, but rather it is the manifestation of ethnic conflicts which are stirred up by events abroad or by the upset of the ethnic balance in this country. Mr. Lubell weaves with this thread of thought an analysis of voting patterns in an emotional and ethnic context to illustrate the impact of the past on these patterns. A particularly timely article is presented by this author during this election year.

Exemplary of this thesis is the election of Senator Joseph McCarthy. He points out that McCarthy was elected by the same population elements, namely the German-Americans, who had in the past supported the program of LaFollette even though these two men represent different political symbols. McCarthy rejected the economic liberalism (in its current meaning) of Bob LaFollette, but continued to espouse modern American isolationism and the politics of revenge. Both men were accepted by the voters because both represented the emotions of the people and each sought to vindicate those interests which exemplified ethnic conflicts with world events.

Lubell's main observation is that the emotional feelings related to voting may be divisive or unifying. The immigrant groups are a unifying force in the political character of America. Because every immigrant group desires most strongly to be accepted as American, this drive to be accepted is the key to its politics. Viewed in an emotional framework, each group hopes to prove that it is "more American than other Americans." An elucidation of this drive is explained by Lubell in terms of the communist issue and Catholicism in America. The communist issue which Catholics militantly oppose gave the Catholic a political cause which could create the feeling of being more American than other Americans. Thus Catholicism and the American cause merged as one. Illustrative of this, the author points out, are the writings of Bishop John Ireland and Francis Cardinal Spellman. Each man was dominated by the theme of identifying Catholicism and Americanism. Consequently, this drive which has often been a clash of conflicting ways to show one's patriotism and to be accepted as Americans has at times distracted and divided us; it is a drive which in the long run must be a unifying force.

The divisive element of emotional feeling is examined in relation to the present administration of Eisenhower and Nixon. Succinctly the problem is that by keeping emotional symbols alive implications of these symbols are also kept alive, which may militate against a constructive foreign policy or program. Symbols have affected in the past not only national elections but local elections. This fact discounts the independent voter with his impartial views as a myth because no one is above partisan emotions. Lubell suggests that if voters do become "independent," it is done within the pattern of their culture conditioning. The administration in order to be successful this fall should recognize these emotional elements involved in voting. A "new look," if you please, must be expressed in terms of a positive foreign policy with a complete breakage with the old orbit of negativism. The task of the Republicans as Lubell sees it is to strengthen its appeal on economic issues. Isolationism should decline if the Republicans win, but if they lose, the Republicans will return to the politics of revenge.

This article should be important to anyone interested in the voting patterns of ethnic groups. It is presented in a readable style, an article

designed to provoke thought. Sociologists will find its importance more in implication than in essence, but these implications are worth an evaluation. The article, however, is limited because of its general presentation which I think serves as an orientation to the books recently written by Samuel Lubell in the area of politics.

Nowick, Abraham G., "Integrating the Delinquent and His Community," *Federal Probation*, XX (2): 38-43, June 1956.

When the equilibrium of adults is threatened by the aggressiveness and anti-social feelings of others who have not learned control, there is a tendency to punish and to create greater restrictions in society. Consequently, delinquent acts create hostility and punishment because these acts are a threat to equilibrium. Fear and anxiety are expressed rather than well-thought out plans and the delinquent is segregated from his community. This recourse to punishment neglects the developmental factors of the delinquent and their relation to personal problems; instead, it serves as a deterrent to treatment and to the subsequent integration of the delinquent in the community. With these introductory remarks the author proceeds to examine the stages of character development, the treatment of the delinquent in the community, and the treatment program of the institution.

Fundamentally, the basic assumption of the author is that delinquency is a developing character disorder which has its beginnings in the newborn child. His examination of infant behavior is strongly suggestive of the Freudian concept of *libido* which he sets forth as the "pleasure principle." Highly questionable also in this examination is the use of the term "primitive behavior" which is left undefined. From the pleasure principle of development, the child proceeds to the "reality principle" which is manifested primarily in the first three years and which is dependent upon the relationship of the child with his parents. Following these two stages is the stage which involves relationships with other people. People are liked if desires are satisfied and they are hated if frustrations are produced. Guilt as a result of this development is a learning process. Experience teaches that with a concern for other individuals a modification of anti-social behavior must be made. If experience of this sort is lacking, guilt is not manifested. Thus when lying, stealing, or general unmanageableness is exhibited early, the character defect is pronounced. If delinquent patterns are expressed only in certain areas, the character defect is not great. This is neurotic behavior and is indicative of certain controls having been developed over some instinctual drives. Consequently, punishment and severe restrictions only forestall expression and emphasize resentment and hostility, but in themselves have no impact on the personalities of the children concerned.

Nowick's main thesis is that the treatment of the delinquent in the community is dependent upon the establishment of a strong emotional relationship with an adult whose task it is to re-educate. Although the author is cognizant of the problems inherent in this type of relationship, he nevertheless offers suggestions to the adult and in particular to the teacher which are plausible but which are not practical in view of present-day situations. Although the role of adults in treatment on the community level is not to be ignored, neither is it to be adequately discussed and examined

by suggesting what should be done and at the same time fail to recognize a positive solution as to how such suggestions can be attained.

The article offers no thought-provoking contributions in the author's discussion of the treatment program of the institution either, even though Nowick is more familiar with this area of delinquency. His most cogent discussion is presented in relation to the impact of institutionalism. He suggests that this impact may be lessened by 1) continuing the practice of visits from relatives; 2) permitting children to go home on vacations as a means to reduce the feelings of segregation and to allow a preliminary evaluation of the problems which must be faced when the return home is made; 3) allowing home visits so that the child can face reality and lessen the phantasies created about parents; 4) working with families while the child is still institutionalized so that the producing circumstances of delinquency may be reconsidered and the eventual return of the child may be planned; 5) continuing the job of helping in adjustment after the child has returned to the home and to the community.

This article is in keeping with much of the literature which is written about the problem of delinquency, but it offers nothing new or remedial which would be particularly helpful to the student of crime. This failure to transmit any thought-provoking considerations or to translate any discussion into meaningful solutions of the problem emphasizes the fact that one of the problems in dealing with delinquency is the failure to suggest positive programs which are needed in order to develop an adequate preventive and corrective approach to delinquent behavior.

LORRAINE M. BOSCARDIN

Loyola University, Chicago, Ill.

Tentative Program

EIGHTEENTH ANNUAL CONVENTION OF THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY MARQUETTE UNIVERSITY Milwaukee, Wisconsin DECEMBER 27-29, 1956

THURSDAY, DECEMBER 27-29, 1956

8:30 a.m. Mass. Church of the Gesu. Celebrant, Rev. Francis Emerick, C.S.V., Loyola University, Chicago, Illinois.

9:00 a.m. Registration. Brooks Memorial Union, 620 N. 14th St.

10:00 a.m. CRIME AND THE COMMUNITY

Chairman: Lois L. Higgins, Director, Crime Prevention Bureau, Chicago, Illinois.

Joseph F. Gensert, Loyola University, Chicago, Illinois. — "An Ecological Analysis of an Urban Community and Juvenile Delinquency Incidence."

Rev. Francis B. Emerick, C.S.V., Loyola University, Chicago. "Analysis and Social Setting of Boy and Girl Gang Problems."

Rev. Gervase J. Brinkman, O.F.M., Chaplain, Joliet-Stateville Penitentiary, Joliet, Illinois. — "Incarceration and Family Relations."

METHODOLOGY AND RESEARCH IN SOCIAL ANTHROPOLOGY

Chairman: Allen Spitzer, St. Louis University, St. Louis, Missouri.

Francis A. Cizon, Loyola University, Chicago, Illinois. — "Social Psychiatry and Social Anthropology."

Sister M. Inez Hilger, O.S.B., St. Cloud Hospital School of Nursing, St. Cloud, Minnesota. — "An Ethnographic Field Method in the Study of Child Life among Some North and South American Indians."

Ralph C. Patrick, Washington University, St. Louis Missouri. "Value Conflict in the Study of a Southern Community."

Gottfried O. Lang, The Catholic University of America, Washington, D. C. — "Scale Analysis in the Study of Acculturation."

12:30 p.m. OFFICIAL CONVENTION LUNCHEON

Chairman: Rev. Ralph A. Gallagher, S.J., Loyola University, Chicago, Illinois.

Welcome: Very Rev. Edward J. O'Donnell, S.J., President, Marquette University, Milwaukee, Wisconsin.

Presidential Address: Brother D. Augustine, F.S.C., LaSalle College, Philadelphia, Pennsylvania.

Address: Most Rev. Albert G. Meyer, D.D., Archbishop of Milwaukee.

Presentation of Award: Sister Mary Edward, C.S.J., College of St. Catherine, St. Paul, Minnesota, Chairman of Committee on Awards.

80 p.m. THE SOCIOLOGY OF RELIGIOUS CONGREGATIONS

Chairman: Emerson Hynes, St. John's University, Collegeville, Minnesota.

Rev. Joseph Fichter, S.J., Notre Dame University, Notre Dame, Indiana. — "The Religious Community as a Socio-Cultural System."

Brother Gavin Paul, F.S.C., La Salle College, Philadelphia, Pennsylvania. — "Social Controls in the Religious Community."

Rev. Francis C. Madigan, S.J., University of North Carolina. — "Status, Role, and Class in Religious Communities."

Sister Mary Roderic, O.S.F., Viterbo College, La Crosse, Wisconsin. — "Formation of Personality in the Religious Community."

Resource Persons:

Rudolph Morris, Marquette University, Milwaukee, Wisconsin. Donald Barrett, Notre Dame University, Notre Dame, Indiana. Sister Frances Jerome Woods, C.D.P., Our Lady of the Lake College, San Antonio, Texas.

DISORGANIZATION IN THE URBAN PARISH

Chairman: Paul Mundy, Loyola University, Chicago, Illinois.

Jack H. Curtis, Canisius College, Buffalo, New York. — "Urban Parishes as Social Areas." (Report on research done at St. Louis University by Jack H. Curtis, Francis Avesing, and Rev. Ignatius Klosek, O.S.B.)

Rev. Joseph B. Schuyler, S.J., Loyola College and Seminary, Shrub Oak, New York. — "Potential Elements of Organization and Disorganization in the Parish — as Seen in 'Northern Parish'."

80 p.m. MEETING OF THE EXECUTIVE COUNCIL.

80 p.m. RECEPTION

Host: Marquette University.

Chairman on Arrangements: Arthur Donahue, Marquette University.

FRIDAY, DECEMBER 28, 1956

80 a.m. Mass. Church of the Gesu. Requiem Mass for The Most Reverend Edwin V. O'Hara, Honorary President, THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY

HIGH SCHOOL WORKSHOP

Problems of the Modern American Family

Chairman: Brother Eugene Janson, S.M., Assumption High School, East St. Louis, Illinois.

Sister Mary Henrice, S.S.N.D., Principal, St. Paul High School, High Illinois. — "Divorce, an Increasing Problem."

Kenneth Grover, Pius XI High School, Milwaukee, Wisconsin. "The Years of Marriage."

Sister Mary Chrysostom, O.S.F., St. Mary's Academy, Milwaukee, Wisconsin. "Problems Arising When Mothers Work Outside the Home."

Leader to be announced: "Delinquency and Broken Homes."

Leader to be announced: "Living with In-Laws."

11:30 a.m. SOCIOLOGY IN SEMINARIES. Luncheon Meeting. Faculty Dining Room

Chairman: Rev. Joseph B. Schuyler, S.J., Loyola College and Seminary

Priests teaching sociology or social science in seminaries, and others interested in this subject are urged to register in advance for this luncheon.

1:30 p.m. COLLEGE WORKSHOP

Sectional meetings to discuss selected required readings, three to five considered essential for each of the following eleven areas:

Marriage and the Family	Sociology of Religion
Criminology	Social Psychology
Sociology of Politics	Social Thought
Industrial Sociology	Sociological Theory
Urban-Rural Sociology	Race and Ethnic Relations
	Catholic Social Principles

A Chairman and a Recorder for each section will be announced.

HIGH SCHOOL WORKSHOP

Continuation of sectional meetings until 2:30 p.m., then General Assembly to hear reports from the five sectional meetings and Summary by Brother Janson.

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